

# THE JAPAN CHRISTIAN QUARTERLY

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## Editorial Notes

### CENTENARY OF SCRIPTURE TRANSLATION

The centenary of the first effort to translate the Scriptures into the Japanese language has been widely observed in the church during the past autumn. The work in question was the translation of the Gospel of John made by the Rev. Karl Friedrich August Gützlaff, who was referred to in the October number of *The Quarterly* in connection with the visit of the missionary ship, "Morrison" to Japan in 1837.

Gützlaff, a former missionary of the Netherlands Missionary Society, was working as interpreter in the British Trade Office in Macao when three shipwrecked Japanese sailors were brought to that port. Considering their arrival to be providential, the intensely evangelistic interpreter took them into his home to live and learned from them the fundamental principles of the Japanese language, as well as the *kana* syllabary. Later in the same year he joined the "morrison" party as interpreter, but had no opportunity of doing any missionary work during the brief sojourn of that vessel in Japanese ports.

In China once again, Gützlaff and Williams, another member of the "Morrison" party, set about translating certain portions of the Scriptures into Japanese. Williams' efforts were never published, but his manuscripts were used as reference material by S. R. Brown and J. C. Hepburn in 1860-61 when Scripture translation in Japan began in earnest. Gützlaff's Gospel of John, however, was

printed in *katakana* by the American Board Press in Singapore, and thus gained the honor of being the first translation of a book of the Bible to be printed in the Japanese language. The printing was done in 1838, but the year 1837 is carried on the books of the Bible Society as the date of its translation. A later edition was printed in Paris. Of the first edition there are three copies at present in Japan, one in the home of Professor Ishibashi of the Tokyo Imperial University, one in the library of the Nippon Theological Seminary, and one in the library of the Japan Bible Society. Three copies of the later printing are likewise known to be in Japan today.

Gützlaff's "John" is a curious document. The word "logos" is translated as "wise thing" (*kashikoi mono*), "God" is rendered as "Paradise" (*gokuraku*) and the style is that which might have been expected from a man who had learned the language from shipwrecked sailors. Men are judged, fortunately, not by the instruments they use but by the use they make of the instruments at hand. Crude and imperfect though it is, this book stands as a testimony to the apostolic earnestness and zeal which animated the early missionaries, who, with imperfect tools, accomplished so much in the way of securing an entrance for the Gospel into the then unknown and dangerous lands of the Orient.

The Japan Bible Society has done well to call attention to this first effort at translating the Scriptures into Japanese. At the same time, we who daily make use of the splendidly printed and bound Japanese Bibles which are available now, should be reminded of the inestimable value to us of the work of the Bible Society. A truly missionary organization, making no profit on its publications, but on the other hand bearing an annual financial loss, this organization is undoubtedly the strongest support of the church in the task of evangelizing the Japanese Empire.

#### THE KAGAWA PLAN FOR ECONOMIC READJUSTMENT

As we consider ways and means of eliminating the causes of strife we are convinced that economic reconstruction is quite as important as other approaches, such as the psychological, to which



we give our attention. We need to answer our own prayers by being willing to give as well as to take, to concede privileges and advantage in an effort to achieve cooperation instead of competition. Why should not Japan manufacture goods cheaply and export them freely if it can be done with a relative degree of social justice for all concerned? Why cannot we plan to adjust the needs of Ohio potters and Lancashire weavers to the life of Japanese workers?

At the retreat of the Kagawa Fellowship a few weeks ago Dr. T. Kagawa presented the point of view that in the past international economic conferences have generally failed largely because they have attacked the whole complex problem of adjustment as a unit. He thinks it is essential to divide such conferences into sectional meetings or a series of conferences according to the various subjects involved. The rough division of subject matter which he advocated was presented in chart form, with seven main headings, namely,

- (1) Sustenance of life (population, land, daily necessities).
- (2) Power (labor, natural or kinetic power, machinery, "chemical energy" such as coal and oil, and general productive power).
- (3) Exchange (trade, communications, transportation, etc.).
- (4) Credit and financial resources (including international insurance).
- (5) Technical efficiency and patent rights.
- (6) Rights and options (mining, fishing, land, cultivation, residence, timber, navigation, waterways, and railway concessions, customs, contract rights, investments, etc.).
- (7) Economic culture (racial problems, marriage, language, etc.).

This scheme covers an immense range (and if it is only a paper outline will be of little avail) but at the same time it is much more than a dream, for it gives us clues as to the way to begin operations. It is a far-sighted step in the right direction. It visualizes actual meetings where these vital problems will be attacked. It indicates clearly that our battle should not be against some national entity but should be a world-minded struggle to solve physical problems of human beings, as well as to combat ignorance, disease, and our other common enemies.

Lest some be in doubt as to the relation of such a venture to the "spiritual" Christian enterprise, be it said that it is of the very essence of the implementing of that goodwill which our Lord came to demonstrate and to propagate. Provided that we have his will to enable all men to enjoy the abundant life we can utilize this sort of plan as a practical outline. Will any man forbid the Christian to become a student of economics for Christ's sake? (*J.H.C.*)

#### WHAT OF THE CHURCH?

How is the Japanese church reacting to the present crisis? This question has been asked so many times recently by friends abroad that an attempt must be made to reply to it. The answer, however, is not difficult to find. In fact, it lies on the face of the question. Japanese Christians, although Christian, are Japanese. They are as patriotic and loyal to their country as any other group of Japanese subjects. Moreover, a study made of the carefully worded statements prepared in recent months by the churches and the National Christian Council will show the Japanese Christians to be not only patriotic and loyal but consistently Christian in their attitudes with respect to the present situation. The impression left on the mind after listening to the sermons and prayers of many Christians strongly confirms this judgment. As one who was engaged in Christian work in the United States in 1917 and 1918, the Editor has nothing but admiration for the conduct of Japanese Christians in this crisis, and prays that, should the churches of his own country again be precipitated into a similar situation, they would respond as satisfactorily.

The "Rest House" established by the National Christian Council at Tientsin for the comfort of the Japanese soldiers at the front has met with universal satisfaction and praise. In establishing it the Council has ventured into a new and praiseworthy field of service. In addition, several tens of thousands of "comfort bags" have been prepared by the churches and sent through the agency of the Council to the boys at the front.

The present crisis is demonstrating again the strongly devel-



oped humanitarian side of Japanese Christianity. Those who are not actually in Japan today cannot realize how closely the conflict has touched the lives of the populace in general. Recruits for the army represent a cross-section of Japanese life; they are taken from every rank of society, from the farm, the shop, the store, the professional office, the business office, the faculties of schools. No church, no school, no family, but can count by the dozen its friends who have gone to the front. The welfare of these men, the care of the families left at home, the comfort of the bereaved—such matters as these have been a primary concern of the church in the crisis, and rightly so.

It is easy to over-simplify the situation in which the Japanese church finds itself, and over-simplification with respect to things Japanese is a besetting sin of foreign journalists, religious as well as secular. Certainly it is unfair to judge the Japanese church by a standard set by the liberal wing of the American church, which in recent years has developed ultra-sensitivity to economic and international problems. The leaders of the Japanese church are Christian, how deeply and loyally Christian they are only those who know them well can say. Upon this fact Christians of the rest of the world may base their confidence and take courage.

This does not mean, however, that there is much cause for optimism. The social atmospheric pressure today certainly is not congenial for Christian witness and living. The realignment of popular sympathies in the direction of Germany and Italy, which has recently taken place, cannot fail to have a reaction upon a church so strongly Anglo-American in its connections and sympathies as is the Japanese church. There may be no reasons for alarm, but there are many reasons why prayer unceasing should go up for the Japanese church from her sister churches around the world.

# Secrets of a Growing Spiritual Life

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TOYOHICO KAGAWA

Scripture Reading: II Peter 1:1 - 10.

It is difficult to express my thoughts on this subject. The first and most important thing is to be right with God. No excuse is valid nor can it be permitted there. When we take this standard of God and the faith of Jesus Christ as our first principle we ought not to make any excuse to cover up our selfishness. In adjusting our relationship with God we must first repent. When we repent we must confess and when we search our inner soul God will speak through our repentance. When I think about repentance, I usually think about the repentance of St. Francis of Assisi. He wanted to be right with God. When he was still quite young, he was taken as a prisoner to the neighboring town and in the prison house he repented. He had time to search his inner soul.

With repentance must come the conviction that it is necessary to be like a little Christ. It is necessary to worship Christ but it is also necessary to be like Him. There is a tendency in modern times to make Christ only our God and forget that we too must be like Him—in fact to be ourselves, little Christs. It requires boldness to think that it is impossible to receive holiness unless we ourselves become as little Christs.

In the Orient, Shakyamuni taught the doctrine of absolute freedom, which is really omnipotency in our souls. That influence came to Japan many many years ago. Early Buddhism was a sort of practice of the negation of life, but in the Orient that kind of thing did not mean much until it became more positive. When we

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The above article is based upon a stenographic report of an address given by Dr. Kagawa before the Conference of the Fellowship of Christian Missionaries, at Karuizawa, on July 30, 1937.—*Editor*.



read the Canon of The Flowery Law or the Canon of Mahayana Buddhism we find that the Oriental spiritual life is longing to be set free from anything that binds us down to the earth. We must be more omnipotent. That is the longing of the Oriental spiritual life.

If Christianity can not set us free from all sin probably Christianity can not satisfy the Oriental spiritual longing. But when we read II Corinthians 6:8-10, we find a remarkable synthesis of Oriental spiritual culture, in the words of St. Paul. Reading this I think that St. Paul breathes the most wonderful atmosphere into the spiritual life of Christ. He was set free from any chain that bound him down to the earth. He was satisfied with poverty or with any kind of persecution, because his spiritual life was deep and big. We must be like Christ if we would conquer Japan, China and India. Unless it can exceed Buddhism and Brahmanism and Confucianism, Christianity does not mean much to people. But we find that Christianity can and does exceed other religions. Oriental Scriptures are mercenary and imaginary but the spiritual life which St. Paul had was real.

In some way when we receive the Holy Spirit, we are changed completely. We can be like Jesus. In II Corinthians 6:8-10, we read, "By glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Paul was a proletarian but he possessed everything in the universe. Such omnipotence in Christ must be the ideal of Oriental Christian culture. Unless we have this power in our inner soul, Christianity cannot satisfy our inner mind. Sometimes we are not ambitious enough. We limit the power of Christ but Paul never put a limit to Christian power. To be perfect was of the utmost importance to him. When we are longing and aspiring to be perfect and do not set a limit, the Spirit of God will come to us and give us perfection. "I can do all things in Him that strengtheneth me." (Philippians 4:3). This spiritual omni-

potence is the perfect ideal of Christian living in the Orient. If you ask how it is possible to live this way, I answer that it can be done only through the Holy Spirit.

Some people think of the Holy Spirit as a kind of monster coming from above in a peculiar way. But to me the Spirit of Christ administered by the Holy Spirit is the means of peace and the awakening of the conscience as in Christ. The consciousness of redemption and the consciousness of the Holy Spirit are one. We must have this consciousness of the redemption of others. It is erroneous to think of the doctrine of redemption and the doctrine of the Holy Spirit as two different matters. When we receive the Spirit of God we are called to inherit the work of Jesus Christ. We must sanctify our daily living because our daily life is the succession of the works of Jesus Christ. In order to lead others in the name of Jesus Christ, we must share their weaknesses, their sinfulness and their wickedness. We must redeem the sins of men because we have inherited the blood of Jesus in our veins. Receiving the Holy Spirit means to receive the consciousness of being like Jesus Christ. It is here that we must ask ourselves the most vital question, namely, is our consciousness awakened to the spirit of God and have we received the Holy Spirit? If we must answer in the negative let us be fervent to receive the Spirit of God in our inner soul.

In II Peter 1, we are shown seven steps of spiritual deepening: virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. Peter tells us that when we look toward God we must dig deeper and deeper into our own hearts, sanctifying our knowledge and our will, to be like Christ. This done we can live like Christ, sharing our friends' burdens and the sufferings of society. Sometimes we fear to do this. There are no two gospels—no individual gospel as opposed to a social gospel. When we receive the Holy Spirit we must be conscious of our individual need and also of the need of the redemption of sinners. We must bear the cross and march on. Otherwise we are not like Christ Jesus.

Jesus spent most of His time in seclusion. His first year after baptism was spent in seclusion with John the Baptist. The first



year of His public life is not written in detail in the Gospels. Why was it necessary for St. Mark to write that He went into the wilderness? It was because most of Jesus' time was spent in solitude. After John the Baptist was imprisoned, He went out to take up his public ministry in Galilee and after John the Baptist was beheaded He went to Capernaum. Jesus' public ministry extended over the very short time of about one and a half years. But when He came out of seclusion He entered into the midst of realities. He fought against the enemies of this world. In Jesus the life of seclusion and the life of public ministry are well harmonized. When in seclusion He deepened in spirit; when He appeared in public He marched on and ended on the Cross. We know the comfort of seclusion and prayer, but when it is necessary, we must go forth with boldness and travel through the darkness and clouds of the modern age.

Jesus communed with nature. When we adhere to the superficial, mechanical life, we can never be spiritual. It is necessary to live close to nature. It is sad but true that in modern times our churches do not go back to nature very often. But Jesus pointed out the birds; he called us to consider the sky and the flowers of the field. St. Francis of Assisi too, spoke to the birds and spent most of his time with nature. We must combine a love of nature with a love of our brothers, so that we may love God more and more. To accomplish this we must have deeper meditation and more solitude and quiet. Jesus did not teach us His method of meditation but we can picture Him as He spent his time in the wilderness. Probably He did not move around much because it is difficult to do so and to fast. I picture Him sitting down quietly, mentally at peace. We must experience this quietness in nature, saving the energy we receive there, to fight in public. We see this in John Wesley and in great missionaries. When David Livingstone died he was kneeling in prayer. That great fighter was a man of prayer as well as a man of militant warfare. We must combine the two sections of our life into one so that we may receive the Spirit of God and be like Jesus.

# Western Influences on Contemporary Buddhism

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A Study of the Teachings of Manshi Kiyozawa

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FLOYD SHACKLOCK

The tides of western philosophy have been beating on the shores of Japan for some sixty years. It was in 1879 that the first lectures on Darwin's theories were given at the Imperial University in Tokyo, soon to be followed by others on Hegel, and by discussions of the writings of Mill, Spencer, Huxley and others. The thirst for knowledge has not abated during the years. Japanese students today need no foreign language to pursue their inquiries into European philosophy, for both original interpretations and voluminous translations into Japanese are available.

The time has now come to turn attention to the effects of this impact of eastern and western learning upon Japanese thinkers. Periods of wholesale adoption of western thought have been followed by attempts to reject it in total, and the future will bring results not yet visible, for the process of interaction has only well begun. But it is not unreasonable to look now for signs of some union of these two thought cultures.

To students of philosophy this should be an interesting, though not easy, field of exploration. In pure philosophy, Kitaro Nishida is undoubtedly the outstanding figure, with his Neo-Kantian and Neo-Hegelian views blended with oriental backgrounds.

However, those whose primary interest is religion, and particularly the extension of the Christian faith, will wish to note what effects there are in the thinking of religious leaders who have



drunk from both oriental and occidental streams. Nishida has not given attention to social or religious philosophy as such, and whatever claims his writings may have for religious philosophy rest apparently upon his metaphysical interests which are not unfriendly to religion.

Following the introduction of European learning, Buddhist scholars were awakened from their lethargy and aroused to many lines of research into the history, philosophy and dogmatics of their ancient faith. They soon recognized that the materialistic science of sixty years ago was a powerful weapon against the Christianity of that day, as in the creation-evolution controversy, for example. Spencer's agnosticism was seen to have affinities with Zen mysticism. The Hegelian method of thesis, antithesis and synthesis was accepted as a new expression of the Mahayana idealism of all-inclusiveness, expressed in the doctrine of the Middle Path of the Tendai philosophy.

Among these more distinctively religious philosophers, the name of Manshi Kiyozawa is important. A forceful character, he was one of the most influential leaders produced by the Pure Land sects since the Meiji Restoration, and more than his contemporaries he shows the blending of eastern and western thought. It may be, even now, too early for an adequate appraisal of his influence, but a beginning can be made in observing certain tendencies of his position. His disciples constitute a large group, and their activities are notable. As a priest of the Shin sect, he accepted the Jodo or Pure Land teachings of the saviour Amida; but it may be said that he undergirded the naive beliefs in that saviour and his paradise—which were showing signs of crumbling before the advance of science—with a philosophy and an ethic which has been accepted by many modern, educated Buddhists.

Manshi Kiyozawa was born in Nagoya, on June 26, 1863, the son of a humble retainer of the Nagoya clan. At the age of fifteen, he entered the Shin sect priesthood. His unusual gifts were observed by his superiors who encouraged his education, and in 1887 he graduated from the Imperial University. Continuing in Tokyo

in post-graduate study, we see the picture of a brilliant young dandy, proud of his university degree, described even by his friends as self-centered and egoistic. His interests were purely intellectual, and for literature as such, or for amusements, or even music, this young scholar had no patience. A polemic fighter of no mean ability, he was forever arguing with indomitable spirit. It is reported that he was not a good loser in debate.

About this time the Hongwanji authorities had taken over the Kyoto Prefectural Middle School, and Kiyozawa was appointed principal. Leaving the congenial Tokyo scene, he found a disturbed and difficult situation at the school, but he handled it with ability. He is described at this period as dressed in the height of fashion, self-assured, hair parted in the middle, and with a perceptible trace of perfume about him!

But suddenly a great change came over the proud young master. He resigned as principal of the school, continuing merely as teacher. His fine clothes were changed for the plain garb of a priest, his hair was clipped, and he entered a period of rigorous self-discipline. The severity of his asceticism, involving not only introspection and self-control but even his diet, alarmed his friends; yet the intensity of his spirit made a profound impression on all who knew him.

His spirit, however, had not found peace. This period of stoicism was broken when bodily health failed him after exposure to cold and influenza, and he contracted consumption. At last he yielded to the advice of his friends, and retired to Suma for rest. Here he spent two years of "intense mental agony, during which his proud spirit was broken and his ego was shattered, not from external pressure but from within." In this period of inner weakness, he turned to the Buddhist scriptures for satisfaction. Shinran became his great ideal. To his friends, this change from obstinate self-sufficiency to the penitent acceptance of the salvation-of-Another (Amida) seemed almost beyond belief.

In 1896, with other youthful spirits, he had attempted a campaign to reform the Otani branch of the sect, but their failure was



marked by official discipline in the form of expulsion or demotion. After a time, however, Kiyozawa was reinstated, and in 1900 he was called to Tokyo where he became the head of a monastic sort of fraternity of young Buddhists. His success was substantial, but brief, for after a lingering illness, death came on June 6, 1903, just before his fortieth birthday.

Though Kiyozawa was not especially active in public, his disciples began great activity in public preaching, visiting jails and factories, and through extensive literary works. They began a monthly magazine, *The Spiritual World*, which gained many enthusiastic readers. Some of their writings have prayers or meditations which at first glance might be taken for Christian devotional literature. The influence of these disciples continues today in many fields of Buddhist activity. The thirty-third anniversary of his death (significant in Buddhist circles) was celebrated by them in 1936, and was made the occasion for a new edition of his *Collected Works*, and for an English translation of selected writings.

His religious life may be divided into three phases: first, dependence upon intellectual or formal learning; second, severe self-discipline and stoicism; and lastly, a pietistic experience of resignation. And parallel to these may be found the key to his philosophy. He was strongly influenced by Hegel's idealism, dialectic and intellectual approach to religion. "The search for truth is the very life of wise men," he wrote. Next, the Stoicism of Epictetus struck responsive chords in his spirit, so that his heavily underscored volume of Epictetus is inscribed, "The greatest western book." Yet all the various strands of his thought were gathered up and fused in a penitent and grateful acceptance of the salvation offered by the saviour Amida and preached by Shinran. At the risk of over-simplification of a somewhat involved system, imbedded in an abstract style, it is possible to outline the significant emphases of Kiyozawa's thought.

True to most Japanese Buddhism, as well as to Hegel and the Stoics, his is an idealistic world view, recognizing the reign of law. "Truth pervades every nook and corner of the world . . . . There

exists strict order and system throughout the numerous changes in the universe . . . . . All the innumerable things in the universe are not respectively dependent upon themselves, but all are combined to make a system." As with Hegel, the Absolute is not apart from the world, but is to be found in the ongoing process, or better, in the interaction of the parts. "The Absolute does not live beyond this world. So we can discern the Absolute only in this world with which it is exquisitely combined."

Kiyozawa has a good deal to say about the Absolute, or the Infinite, or the Unlimited, as opposed to the relative, finite and limited; but in the last analysis nothing can truly be said to exist apart from this Absolute. "The infinite Reality and the finite are only the two sides of the same substance . . . Why are we finite? Because we think ourselves separate from and unrelated to the other things of the universe."

Yet it is this antithesis between the Absolute and the finite which furnishes a clue to Kiyozawa's final faith. The Absolute is unlimited and unhampered by anything: man is unhappy because his rivals surpass him, because of his lowly circumstances, or because of ill health. He can not accomplish his good desires, nor can he refrain from the evil which he knows he should avoid. There is constant emphasis upon this antithesis between the Absolute and the finite, the universal and the particular. But more than formal logic, there is a passionate desire to transcend the separate-ness of self. His goal was the Buddhist extinction of self-hood or the self, and absorption into the Unlimited. His great question was, How can man—finite, frustrated, unhappy and helpless—have any intercourse with the Infinite? How can man become Buddha? Like the Stoics, Kiyozawa maintained a certain dignity of man, yet he had a more vivid sense of the weakness and the misery of humanity, and the futility of the struggle against evil.

In his emphasis upon the omnipotence of the Buddha, upon the weakness of man, and on the utter dependence of the saved soul upon Amida, Kiyozawa's thought shows a striking parallel to Barthian theology with its basic teachings on the relation of God



and man. This seemingly impassable gulf between man and the Absolute he bridged, to his own satisfaction, by Hegelian dialectic. He turned from the rigid "either-or" demands which Kierkegaard or Kant might require, to the more welcome "both-and" of Hegel. "Spirit and matter will finally prove to be one and the same thing." His philosophy is "based on the correlation of the individual and the universe, the subject and the object." "We believe that we are made up of both the absolute (unlimited) and the relative (limited)." In this synthesis he found satisfaction, and from it he took the name for his philosophy, *Seishin-shugi*, for which there seems no better English equivalent than Spiritualism. This must be regarded as a technical term of Kiyozawa's meaning the Theory of Spirit, for it has no reference whatever to table tapping and ectoplasmic emanations.

There is no question that the all-inclusive Hegelian dialectic is congenial to much of modern Japanese Buddhist doctrine with its pantheistic foundations. This world has apparent differences and distinctions, it is taught, but reality is the "world of equality." Nothing needs to be excluded in such a view, and everything is good if it is only viewed in that light. "To Spiritualism all things are good, just as they are . . . Evil belongs entirely to our mind, and not to the external world. . . . Worry and pain are illusions born of our evil thoughts. We can not bring pain to other things and men, just as they can never cause discomfort to us." There is no record that Kiyozawa studied Mrs. Eddy's writings.

Such a proposed synthesis leads to a nonchalant air toward many of philosophy's perplexing problems. Concerning the physical world, Kiyozawa can say that he is "quite unconcerned over such philosophical questions as whether the universe is a mental phenomenon or a material one, or whether so-called matter is a mental process with its own existence." The claims of monism or dualism, idealism or realism are brushed aside by saying that "our spiritualism is never in conflict with any of these theories." It is useless to protest that contradictory statements are found in his writings, because they are only the two sides of truth!

The question is inevitable whether a philosopher can thus evade such basic problems, but the fact remains that Kiyozawa did not propose to enter these fields of metaphysics. "In the first place, our spiritualism urges the practical recognition of the co-existence of both the subjective and the objective worlds, as against the various explanations of the universe offered by monistic idealism, materialism, or the dualism of mind and matter. In the second place those relative qualities such as right and wrong, or good and bad, which appear with the co-existence of both the subjective and the objective world, are attributed to our imperfect mental development, and not to their corresponding actual existence in the objective world. Thirdly, our spiritualism does not demand any philosophical interpretation of the mind itself, but persuades us to enjoy contentment, satisfaction and freedom in the daily activity of the mind."

Thus it is seen that Kiyozawa is not a profound metaphysician in the commonly accepted western use of the term. If in his younger days his face was turned toward extreme speculation, later he concluded that it is impossible for the finite mind to comprehend or to define the Infinite. He was content to say, "Truth is midway between the positive and the negative poles . . . it is the harmony of the two. . . The theory, 'Contradictions are identical,' is the key for doing this." On premises such as these, nothing can be affirmed or denied.

Kiyozawa's great problem was the relation of the individual soul to the Absolute, and this antithesis was resolved, for him, by faith in the merciful Amida. "When I hold salvation by faith in the Other-Power (Amida), light follows me everywhere I go. Once this faith is gone, darkness will follow me everywhere." It is the idealistic Amida to which he refers, for he makes no reference to the pseudo-historical Amida of Pure Land dogma.

The method for reaching this solution was introspection. "Look within yourselves rather than on the outside world. You cannot learn the true aspects of things merely by watching them from the outside." This, of course, rests upon the common Buddhist pan-



theism. He even goes so far as to say, "We do not believe in gods and Buddha because they exist. Rather gods and Buddha exist because we believe in them. . . . Any religion is a subjective fact." Having looked within himself, the devotee appreciates his own weakness, and turns in faith to Amida.

Yet the all-inclusiveness of his dialectic was tempered by his Stoic nature. There is close affinity between Epictetus, crippled Greek slave whose beautiful character rose superior to weakness and poverty, and Kiyozawa who withstood disappointment and struggled against disease until his early death. For both, religious resignation was the path to peace. Both began by recognizing human weakness and man's need of some divinity, both renounced the world in a sense, and held that the all important problem is how life is to be carried out well. "One is rich enough when he has learned to be satisfied with his scanty possessions. One is poor indeed if his abundance does not satisfy him." It is interesting to note that Stoicism, which arose as the result of the interaction between eastern and western thought following the conquests of Alexander, is here returning to the east.

Kiyozawa took over two of Epictetus' convictions in their entirety: that apart from the will, nothing is good or bad; and that man must accept events with intelligence, trying neither to anticipate nor to direct them. Stoicism led him to heroic efforts of self-discipline: man's duties and obligations are not only personal, but social and national. Although his teachings on the practical life are academic at times, they touch on man's duty in society (with a Confucian flavor), propriety of conduct, and enjoin cooperation, frugality, self-reliance and contentment with one's lot. These teachings have made his disciples noted for their practical religious emphasis. This same tendency, found in the Shin sect generally, accounts in part for its strength.

Yet these ethical teachings are contrary to the theoretical belief that right and wrong are ultimately of only relative value. "We need not distinguish right from wrong, good from bad. We may do anything, just following our own desire, whatever it may be.

Tathagata (the Absolute) is held responsible in all of our actions. We can always live in peace, simply through believing in him. . . . I used to think that the world would collapse or that society would be only chaos so long as the standard of truth and righteousness was not ascertained. I am now certain that such a standard cannot exist."

However, it must also be added that Kiyozawa did, on the other hand, recognize right and wrong, and a sense of sin, so far as human relations were concerned. His writings are filled with earnest exhortations to good conduct. "We have many good things which we cherish in our heart, and it is sin that we can not avoid the conduct which contradicts those good things . . . . It is sin that we can not suppress many things which are taken for granted as evil." "Conscience is the gift of the Absolute to us in the finite world . . . . Our obedience or disobedience to conscience brings unlimited joy or pain to us. This is why joy and pain in the depths of our heart are both unbearably strong."

The contradictions of the above paragraphs show how Kiyozawa was torn between conflicting views, and yet was unwilling to relinquish either. His proposed synthesis could not actually solve the antithesis merely by calling opposites the same.

Concerning human personality, man is in the grip of forces which control him. "We are wholly in the power of something beyond us." Externally, "our life is a predestined affair," but inwardly man has control over his will. Indeed, the only thing which he may call his own is his will, and his attitude toward the world. Consequently "religious faith is not a way of becoming man, but of making ourselves superior to man." Yet in spite of this determinism, Kiyozawa held to Spartan discipline, and lived an austere and praiseworthy life, we are told. In psychology, the behaviorists will find little comfort here: "That the soul is the resultant of the physical activities of matter is the most irrational theory ever known in the history of human thought."

The goal of his salvation is typically Buddhist, for it is the submerging of individuality in the all-inclusive Absolute, as the rain-



drop sinks into the ocean. The finite, i.e., the human, can be thought of as flowing out or proceeding from the infinite; it is a separation from the Absolute. "After tens of millions of years of roaming in the dark, since leaving the lofty castle of truth at the instigation of the demons, we human beings have finally settled down in human societies." Then follows the returning tide, from finite to infinite, a striving back into peace and bliss. With all of his Stoicism, Kiyozawa's real goal is not the perfection of personality so much as an escape from this world of woe. But of his earnestness there can be no doubt.

Attention must be drawn to the assurance and inner satisfaction which his pietism brought him. Cold logic is not the whole story. His philosophy may be untenable, and his logic contrary to one's deepest convictions; yet a part of the total picture is the confidence and the fortitude which his faith brought for facing the daily task. Here Kiyozawa's courageous faith commands respect. "Confidence in Buddha's sure salvation is leading me away from the pains and worries of this world of frustration into the paradise of peace and comfort. I can feel now that I am being saved by my faith. If this salvation were lost from the world, I could never overcome the utter confusion of my mind and the killing mental pain. The dark, dirty, rough seas of life seem never to end anywhere or at any time. Over these rough seas, shining all over them, arises a serene light in the clear air. The light is enveloping you if you are only aware of it . . . Tathagata is the sole object in whom I could believe, and in whom I could not but believe. My own power is quite limited, and I can not stand in my own power; I am simply weak. But what makes something out of my weak self . . . . My great peace is the result of my relying on His unlimited power."

In common with much of modern Japanese Buddhism, there are many passages with distinctly theistic tone. "Religion is our reliance in complete confidence on a superhuman being. . . . The Merciful One has a profound interest in the results of our labor . . . . The intention of the Absolute is to displace evil with good."

But actually it is not real theism, only a mode of thinking. "The Absolute contains all virtues within itself. If personality is of great use for our moral culture, we may attribute a flawless personality to the Absolute. Some will not agree with us. . . . and we have no reason to argue with them. But if they are comforted or cheered by an abstract ideal, we are also perfectly free to attach some personal significance to the ideal. Only be it noted that personality is based on the limited (phenomenal) world." His position is truly Buddhism, as he thus classifies personality as a concession to our limited comprehension. The Infinite remains abstract and beyond human comprehension.

Thus Kiyozawa's Absolute is essentially the Mahayana Hosshin or Truth Body of Buddha (Dharmakaya) of Tendai philosophy. His attitude is kin to that of the Stoics who ended in a reverent agnosticism toward the eventual back-lying reality, for by asserting that opposites are somehow in unity he arrived at a vague and all-inclusive totality which fails to affirm anything definitely. The result is too abstract for a religious ideal, as is shown by persistent, but ambiguous, movements toward theism in Japanese Buddhism.

The cleavage between this typical modern Buddhist thought and Christian teaching is seen most clearly in the views of the Absolute, and consequently in the doctrines of man; in ethics, and in the nature of Buddha, or the Absolute, or God.

Kiyozawa's final position is not a new religion, for he remains Buddhist. He has taken congenial elements from western thought to reinforce the traditional beliefs of his sect. His faith is not that of primitive Buddhism, to be sure, but rather a modern expression of the medieval form in which Honen and Shinran took a long step toward theism. It is a popular and effective presentation of contemporary Buddhism of the Pure Land school. With this current of thought the Christian church must deal, and with its main outlines the Christian worker should be familiar, if he is to deal effectively with people under its influence.



# The Rural Church in Japan (I)

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RALPH A. FELTON

## Agriculture in Japan

There are more farmers in Japan than there are people engaged in any other single industry. In fact there are almost as many farmers as all others combined. Out of every hundred households in Japan, 43 are farmers.

The total number of farm households have had a gradual but slow increase each year up to the year 1933 when a slow decrease set in. It is probable that this decrease is due to the speeding up of industry which is related to armaments. It must be made clear, however, that in no time during recent years has the increase in the farm population kept pace with the total national increase. It would be fair to say that Japanese agriculture has been in a static condition for some time. (The data here on agriculture have been from the latest Statistical Abstract of the Ministry of Agriculture and Forestry covering the years 1926 to 1935 inclusive.)

Our interest here in agriculture is in its relation to the rural church and especially to indicate some of the problems before the rural churches in Japan. It should be noted that there are almost as many farm households in Japan as in America. The number of farm households in Japan in 1935 was 5,610,607.

Japan is different from other countries in subsidiary occupations of families. Many things are manufactured or processed in homes. It is because of this fact that Japan is able to compete successfully in markets throughout the world. Twenty-six per cent of

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This is the first of two articles written by Dr. Felton after a comprehensive survey of the rural situation in Japan. The next article will appear in our spring number.—*Editor*.

the farmers do so much with other occupations that in the population statistics they are listed as "subsidiarily engaged in agriculture."

Tenantry is no more a problem in Japan than in other countries. Out of every three farmers, one is a tenant, one cultivates his own farm, and one does both, that is, he owns a small tract and leases a little more. Tenantry has been increasing slightly every year since 1928. The exact figures given for the year 1935 are farm households cultivating their own lands, 31 per cent; tenants 27 per cent; and households cultivating their own lands together with those leased, 42 per cent.

Farms in Japan are surprisingly small. One-third of the farm households (34 per cent) till a farm of less than one-half to  $1\frac{1}{2}$  acres (1.23). Another third (34 per cent) cultivate farms from this size up to one hectare or  $2\frac{1}{2}$  acres (2.47). Of the remaining third (32 per cent), 22 per cent cultivate farms from 1 hectare to 2 hectares (2.47 to 4.49 acres). Ten per cent cultivate farms of over two hectares (4.49 acres).

There has been a consolidation of tracts or fields, but not an enlargement of farms. Those farmers operating the medium-sized farm, that is from  $1\frac{1}{2}$  acres up to  $2\frac{1}{2}$  acres are increasing while the others are slowly decreasing.

Japan is a country of beautifully wooded hills. The fields are in the tiny valleys and along the sea coast and in the valleys of the streams. Only 16 per cent of Japan proper is arable. Rice is the predominant crop. A little over half of all the farm land (53 per cent) is used for raising rice. The rice fields are flooded. The other portion of the arable land (47 per cent) is known as upland farms.

Included within the great rural areas are the tiny fishing villages for which there is almost no religious service. A million and a half persons are engaged in fisheries.

One of the unique phases of rural life in Japan is the fact that a large proportion of the population belongs to cooperative societies. These are for the purposes of credit, selling, purchasing, and utilization. There seems to be a steady progress in the cooperative



movement in Japan. While it is difficult to make comparisons, yet it is quite probable, that neither Denmark, Sweden nor New Zealand surpass Japan in the share or proportion of farm business that is handled by cooperative societies. Japan, from one end to the other, is a land of successful cooperative societies.

It is fairly accurate to say that there is no better farmer in any country than the Japanese when his opportunities and handicaps are considered. He conserves the soil. His land is well pulverized. His fields are always free of weeds. Even though his work is hard he finds time to beautify his premises. Flowers and shrubs are always seen around his home. He uses improved and tested seeds. His animals, if he has any, are well-fed.

But probably no farmers in the world work harder than do the Japanese. The winter wheat crop is hardly harvested until the summer rice crop is being transplanted in some fields. Both men and women work long hours each day tending their crops. The mother often works with her baby strapped on her back. Much of the day's work is done while standing ankle-deep in mud in the rice field. In the busy season people are in their fields before six in the morning and stay there till after eight in the evening.

Much of their day's work is done with their back bent. Probably no other race shows such unquestioning faith in their government nor such undivided loyalty to their country. The reason for this is because their leaders have united their religion with their patriotism. This fact also explains why the extension of the Christian Gospel here is so difficult.

One of the unique contributions which the church in Japan has made has been the Rural Gospel Schools. In no other country has this type of service been so well done. Young farmers, usually from 20-30 in number, have been brought together at some town church, and have been given a very intensive short course in agriculture, sociology and economics, and in the fundamentals of the Christian religion. The students live together and have many personal con-

tacts with their teachers, all of which helps to bring about permanent results. Those who attend go back to their villages to be better farmers and better Christians.

This is a new type of training of lay leaders that might well be tried in other countries. It has united the practical knowledge of farming with applied Christianity.

Some fear that the enthusiasm for the Rural Gospel Schools is decreasing. It is claimed that new subjects need to be introduced into the curriculum in order to keep up the interest. Probably the main obstacle to their progress, however, is the fact that the government is copying their methods and is conducting many similar institutes. It is the old story of the church initiating new services and when these services have become successful the State takes them over, making larger use of them.

With the government increasing its agricultural institutes for young farmers, the church is putting more emphasis on the "gospel" part of the Rural Gospel Schools. It is said that in 1930 70 per cent of the program was given to agriculture, economics, and sociology and 30 per cent to Christian teaching. Now the 70 per cent curriculum of the average school is composed of subjects dealing with Christian principles and applied Christianity and 30 per cent deals with agriculture, economics and sociology. About 30 per cent of these schools now are for women and 70 per cent of them are for men.

### **Seasonal Day Nurseries**

The two main types of community service that stand out above all others in Japan are the Rural Gospel Schools and the Seasonal Day Nurseries. In the latter, small children are cared for from early morning till late at night by the church, while their parents are at work in the fields. These nurseries are held during the busy season, usually during the time of harvesting wheat and transplanting rice.

The church gives this public service freely in the spirit of the Master who went about doing good. It is also hoped and expected



that by means of the contacts thus made with unchurched families, barriers will be broken down and new converts will be won. One church, Suzaka, in Nagano prefecture claims that 94 per cent of its Sunday School pupils were secured at one time or another as a result of its All-year Day Nurseries. In the Maebara church down in Kyushu, North District, is a mother and a grandmother both members and regular attendants of the church because of the contacts gained through one small boy cared for in the Day Nursery. In Nagano prefecture the church conducted a training institute for Day Nursery leaders from 15 different villages. Thirty-five workers were trained, many of whom put their training to use in Municipal Day Nurseries. A Mother's Club is usually organized by a church to reach the mothers of the children who attend the Day Nursery.

### **Newspaper Evangelism**

There are few countries in the world where general reading is so universally practised as in Japan. At every principal station when the train stops magazines and newspapers are sold by a boy walking up and down the platform. Japanese on railways read magazines like American commuters read newspapers. The magazines have from 100 to 200 pages and are sold from 10 to 30 sen (3 to 10 cents U.S. currency). Book stores are found in small towns as they are no place else in the Orient.

The church has taken advantage of this national reading habit and inaugurated a program of literature evangelism, sometimes called correspondence evangelism, but usually referred to as Newspaper Evangelism.

Regular space is purchased in newspapers which is used for short articles giving the main tenets of the Christian religion. Many letters of inquiry are received as a result. A carefully planned correspondence is carried on with the inquirer. As the interest of the inquirer develops he is usually referred to some pastor living near him for personal follow-up work.

Many statistics are available showing the effectiveness of News-

paper Evangelism. It was reported that 15 out of 20 students at the first Shinshu Rural Gospel School came from inquirers secured through this means. (From a paper by A. R. Stone of Nagano prefecture given in Jan. 1935). It was also reported by one denomination in Niigata prefecture that 7 out of 10 of its baptisms were reached through Newspaper Evangelism.

### **Community Health Work**

Instances of community health work provided by the church are few and far between. In one place a public health nurse was provided for 8 months for lectures and classes in villages without doctors. A public health nurse began work in October, 1937, in the Shinano Rural Community Parish near Nagano. Other instances are noted where a government nurse was secured to give lectures in a short-time training institute. In many sections wives of missionaries teach classes in foreign cookery which undoubtedly help in the much-needed dietary reform. But to any one who compares the service of the church in Japan to the needs of its own community with that in other countries will find that in Japan the church is missing a great opportunity by its noticeable lack of health education.

### **The Rural Pastor**

When the Protestant work started in Japan 70 years ago the educated middle class in the cities were the easiest to reach, so the church started among this group. Rural people have been pretty largely neglected. After seventy years of endeavor, churches are only found in some 237 rural villages. There are 9,500 villages still unreached. Rural villages in Japan are larger than in most countries. Many of them have a population of 5000-6000 and some are as large as 20,000.

Rural church work in Japan is only just getting started. Thirty-nine out of 40 villages are still untouched by the Christian church.

The conservatism of farmers is often mentioned as one of the main obstacles to rural evangelism by the pastors, who prefer to



establish their church in the towns or county seats. But when one studies the vocational membership of these town churches he discovers that they are largely made up of farmers from the surrounding villages. In fact in many of them the majority of the members are farmers. This would indicate that the conservatism of the farmers in joining a church is not as great as the ordinary conservatism of the ministers in establishing the church in the villages.

Some extension work has been carried to outlying villages by what are called "Street Sunday Schools." These however are decreasing in number rather rapidly. This decrease is caused, it is claimed, by the decrease of travel funds of the pastors that have been cut off because of the depression in America and the lack of mission funds. To an outsider this indicates rather a lack of interest in extension work on the part of the pastors. Most of them have bicycles and these Street Sunday Schools were only 4 or 5 miles away at the most. The average pastor in Japan is more inclined to stay in his home and read, and less inclined to enter into community activities or to do extension work. One never sees a map of a parish in a minister's home, nor any type of written church program.

The pastors carry on less community service in Japan than is done in almost any other country. There are probably two main reasons for this. In the first place, the Japanese government tries to be very thorough in its administration even to the tiniest detail in the smallest village. The government assumes all responsibility for almost all phases of community life. The pastors therefore feel or claim to feel that there is no community improvement left by the government for them to do. An outsider who studies the situation realizes that this is rather "a state of mind" than a fact, both on the part of the government and on the part of the pastors. Everywhere one sees much to be done. Health conditions are greatly in need of improvement. The subject of home improvement and child welfare is as yet almost untouched. Midwifery and baby clinics are greatly needed. The marriage problems of youth need the help of a wise and sympathetic pastor. Vocational guidance for youth is an almost untouched field. In every community the pastor could

help bring to his parishoners and interpret for them the services which the government offers in agricultural improvement.

The other thing that stands in the way and seems to keep the pastors from engaging in community service is the idea which is found in Japan that all professions are exclusive and that the ministry is entirely separate from manual labor or from social service activities. The minister is a religious teacher which means that he therefore cannot be anything else at the same time. The church is called "a teaching society" (*Kyo Kwai*). Dr. Kagawa who has the other point of view says it should be called "a practising society" (*Jik-Kwai*). One explanation why the minister hesitates to engage in practical Christian services lies in the nature of his training in the theological seminary. The theological seminaries as a rule are parts of universities. Their entrance requirements are graduation from high school, the same as in other departments of the university. The course covers six years, three years in a preparatory course and three years in the senior course. Languages are greatly stressed in the curriculum. Hebrew is studied in order to understand the Old Testament and the New Testament is studied by the use of Greek. German is offered in some seminaries as an aid to the study of theology. Unfortunately the average seminary student in Japan finds foreign languages quite difficult and does not master them. These languages are almost never used by a student after he has "completed the course." The students seem greatly interested in the study of theology and are quite familiar with recent theological theories.

Pastoral work, the administration of a church, religious education, work with young people, and the application of Christian teaching to modern social and economic problems are stressed very little in a theological course. One seminary has two teachers of Old Testament, two of New Testament, and only one man in the entire field of homiletics and practical theology. It should be added that the buildings and equipment of the theological seminaries are especially good. Their libraries excel the theological libraries in other countries in the Orient. The average attendance at most



Japanese theological schools is about 30.<sup>(1)</sup>

Whenever in a ministers' meeting the pastors and churches are admonished to engage in more activities which express their Christian teachings always the same stock answer or excuse is heard, "but Japan is different." Those interested in international relations and world peace or in the League of Nations or in arbitration agreements have met with this same statement. If representatives of the church from every country in the world told a group of Japanese ministers of the expressional activities of their churches back home, undoubtedly the only reaction that would be heard would be that "Japan is different." An occidental is led to believe that this is simply a means of "saving face" and concludes that teaching by comparison or contrast or using other countries as illustrations is the wrong psychology in Japan. However, expressional activities are the weakest link in the chain as a rule in the churches of Japan.

In regard to these expressional activities, it should not be overlooked that always and in every country they should meet local needs and should not be transplanted from one country to another as the western style architecture of the little unpainted Japanese churches has been transplanted from the western plains of America. But everywhere the church must define and fight against organized injustice and sin as well as against individual sins. For example, a certain Japanese church with a membership larger than the average is located in the same block and only a few feet away from a house filled with geisha girls. It may be providential to be so near but it certainly is not Christ-like to continue to allow the conditions there to remain unchanged.

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(1) The 1937 *Japan Christian Year Book* gives the following enrollment statistics for the largest theological schools in Japan:

|   |     |
|---|-----|
| Nippon Shin Gakko (NKK) .....               | 127 |
| Aoyama Gakuin Seminary (NMK-Union) .....    | 115 |
| Kwansel Gakuin (NMK) .....                  | 51  |
| Doshisha Theological Seminary (KK-UB) ..... | 50  |
| Chuo Theological Seminary (NKK) .....       | 40  |
| St. Paul's Theological College (NSK) .....  | 38  |

—Editor.

Rural people, especially, are concerned during their waking hours with activities rather than with ideology. If a church engages in expressional activities these working people will thus be led to understand its teaching. They will come to hear a man preach who also practises through his organized church activities. And Japan is not "different" in that people will not join a church in large numbers if that church has no community program.

One day a group of ministers defended in the usual way their lack of community work or expressional activities. The next day their membership rolls were studied to see if people joined churches with no such program. One minister had a total of 13 members in his two churches, the next had a total of 24 members in his three churches, the next had a total of 30 members in two churches. The size of the total membership per circuit, that is, per pastor, continued in this same way, as follows: 23, 79, 37, 83, 16, 15, 29, 18, 27, 71, 32, 50, 26, 20, 33, 13, 32, and 34. This meant an average of 33 members per pastor for the 22 pastors in that entire district or an average of 18.2 members for each of the 40 churches. Because these churches seemed quite small another district was studied in a similar manner. The fifteen pastors or circuits on this district (omitting two large city churches) had an average of 38 resident members which made an average of 21 members per church. People will not join in large numbers nor attend a church without any community program.

Before leaving the pastor it should be noted that he is quite faithful in calling regularly on his members. He gets to each home about once in three weeks. The Sunday service is always orderly and worshipful. The prayers are deeply spiritual and the entire Sunday service is devotional. The pastors read a great deal. The amount of reading done by a Japanese pastor certainly is far ahead of other ministers in the Orient, just as his evangelistic work and his community service falls below the others. The church buildings are always neat and clean on the inside but are usually in need of paint on the outside. The pews are provided with comfortable cushions, and a mimeographed announcement of the order of ser-



vice is the rule in even the smallest church. The main room or auditorium has pews, but usually there are two rooms alongside the auditorium shut off by sliding doors and with straw mats on the floor. Each member brings his own Bible and hymn book and enters freely into the service. No one acts like a visitor. All engage in the singing. There are no choirs in the rural churches, but the service is always worshipful.

### **Industrial Work of Rural Churches**

In Fukuoka Prefecture on the island of Kyushu, the district on the northern end of the southernmost large island, is the country of Itoshima. At the center of this rural county is the town of Maebara, where is located a Methodist church that is always finding new ways to serve its community. This church considers this whole county with a population of 55,000 people as its big rural parish. Everywhere as one visits in these homes in this county he finds the farmers tied to their work day after day in order to keep their income barely above their living expenses. It is a rice-growing section. Farms are small. Land is expensive. Commercial fertilizer is costly. The margin of income over expenses is small. Here also one sees weary mothers each day toiling in the fields with babies strapped upon their backs. Age, sickness, poverty and debt, always seem to be near by watching for the slightest opportunity to enter every home.

The Reverend Takao Utsumi is pastor of this Maebara church. He is always on the alert for the slightest opportunity to enter any home with some useful Christian service.

His church has built and equipped a modern kindergarten building. His gifted wife conducts here a seasonal day nursery. In this building is a model kitchen where school lunches are prepared for those children who come from needy homes. During a recent year when the farmers of this county lost 84 percent of their rice crop this pastor organized a fine piece of Christian social service in providing for their needs. Rather than simply continue to give charity to these people even though they may need it ever so

badly, Mr. Utsumi is providing ways and means for the marginal families in his parish to supplement their own income.

Miss Carolyn Teague, a worker of the Woman's Foreign Missionary Society in this district brought with her from America a method for making table covers usually known as "waffle weaving." The kindergarten building was used as a place for teaching this new craft. It is now being used as a means of supplementing the family income by 80 mothers. A large department store in Kobe handles the entire output each week. This type of industrial work takes the place of charity. It often prevents economic want. It wins friends for the church. It exemplifies the spirit of service during the week which this busy pastor attempts to explain on Sundays.

In the southwestern part of Shizuoka Prefecture near the Sea of Enshu Nada is situated the little town of Fukuroi. The pastor of the little Methodist church in this place has a strange idea of expressing his religion in the creating of beautiful things. He built a room next to his parsonage which some might call a work shop. He calls it his studio. A missionary, Mr. W. R. McWilliams seems to approve of this pastor's idea, which encourages him to go ahead with it. But one of the many supervisors of his denomination called to see him one day and showed such little interest in the work of this artist-pastor that he was greatly hurt and said he hoped this big man who was too busy to notice any beauty in his creations would never find time to come again.

This pastor is Mr. Tonomura. He has constructed his own looms and his own spinning machines. He lives near the sea and he makes beautiful grass cloth for binding books from the sea grass. He weaves strange and attractive cloth patterns for covering the Japanese-model screens. Rugs and cushions and garments of various types he makes out of the products of his community. With the rejected cocoons from the silk mills he weaves attractive neckties. He says he feels that the creation of beauty is one way of worshipping God. Certainly in his native Japan, God has created an abundance of beauty everywhere!



But this pastor's church is anything but beautiful. It is a small frame building, unpainted, built by some early missionary and modelled after some tiny church on the plains of Kansas or Manitoba. It looks like a small one-teacher Pennsylvania school house with an empty bell tower at one end. So Mr. Tonomura has decided to concentrate all his energies on the building of a beautiful Japanese church. He is teaching to the members of his church some of his arts and crafts and they are joining with him in his attempt to have a beautiful new building. The products of the "studio" are sold and the proceeds are going into the building fund. In this way he is not only weaving beautiful cloth but is weaving into the lives of his members a new appreciation of beauty and its relation to religious living. This will all be given permanent form in the proposed new church building.

Mr. Utsumi of Maebara is using industrial work to help needy families and also to help with his church budget. Mr. Tonomura would not want to call his handicrafts industrial work. He is trying to teach his people the religious values of beauty and relate it eventually to their weekly worship in the form of architecture.

In the northern end of the Nagano Prefecture is the Furuma parish where a unique type of industrial work is being carried on by the young pastor. Here, as elsewhere in Japan, the eldest son inherits the family farm or business and the younger sons must migrate to the city or join the army. Also it is the eldest son that must continue the temple rites of the family. Because of this it is much easier for the younger sons to become Christian. They have not the family temple obligations. The membership of the two churches on this circuit was composed mostly of young men, the second and third sons. The young hustling pastor has devised a means for keeping these younger sons in the community by a new type of industrial work.

One of the main industries here is the making of small sickles for cutting the rice and wheat. The mission of the United Church of Canada has loaned ¥3200 to this church for building a little room 15 by 24 feet which is used by these young men as a sickle factory.

Regular wages are paid and in addition the workers share whatever profits are made. The iron and steel is purchased and the sickles are sold through the village cooperative.

This pastor also discovered that vegetables and fruit were wasted during the summer season and the people needed them during the winter to add to their rice diet. So he has installed a cooperative canning kitchen and about ten families in his church are using it for canning all kinds of vegetables. He is thus meeting very definite and practical needs and is making his contribution to the industrial life of his community as well as to the religious life of his church.

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### GOD WITH US

The fragrance of the trees, the songs of birds,  
The blossoming flowers amid the mountain grasses,  
All whisper to the soul that waits to hear,  
Saying, "God passes!"

The treasures of the sea, the fruits of fields,  
These also praise; the village smoke confesses,  
As heavenward its columns slowly rise,  
" 'Tis God that blesses!"

—*Honami Nagata, a Leper,*  
(*Interpreted by Lois J. Erickson*)



# The League of Social Christianity

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SHIGERU NAKAJIMA AND WINBURN T. THOMAS

## I. What is the League of Social Christianity?

Historically, Japanese social Christianity is related to several sources: the liberal Christianity of Niihama and Ebina, Marxianism and the Socialist, labor and cooperative movements. Kagawa's appearance in 1921, however, following a long period of conservative reaction, marked the initial appearance of genuine social Christianity in Japan. Kagawa proposed to appropriate for Christianity some of the better aspects of Marxism, while nevertheless opposing communism and anarchy. His participation in the 1921 Kobe dockyard strike on behalf of the 35,000 strikers made him the voice of the social conscience of Japan.

When visiting Doshisha in the latter part of November, 1925, Kagawa inspired Professor Shigeru Nakajima of the law department and about twenty-five students to organize the "Pillar of Cloud" Society for the purpose of opposing Marxism among students, holding lecture and study groups, and sending out students as "missionaries" to the farmers and laborers. On December 9th, this became the "Doshisha Labor Mission," and on January 15th, 1929 it was found necessary to change the name of the Japan Labor Mission to include the growing nationwide interest in its work. The principal program of the Mission was interrupted in June, 1929, when Professor Nakajima was discharged from Doshisha because of alleged connections with a school strike.

The following summer at the annual Y. M. C. A. conference at Gotemba, 150 students organized the Student Christian Movement. Among its sponsors was Professor Nakajima. The movement was motivated by the conviction that communism possessed values which should be combined with Christianity, although recognizing

that cooperation with the Communist movement was impossible because of its anti-religious attitude. The movement grew very rapidly, but because of certain differences of opinion it was disbanded in July, 1932. A group of personal followers of Professor Nakajima withdrew and launched the "League of Social Christianity" on September 24, 1931, shortly before the SCM finally capitulated. For all practical purposes the League is thus a continuation of the original "Pillar of Cloud Society."

The League of Social Christianity is an effort on the part of a small number of Christian intelligentsia to do for Christianity in Japan what Ely, Peabody, Mathews, Rauschenbusch and other proponents of the so-called Social Gospel did for American Christianity. It goes beyond the liberal faith of these pioneers, however, in many of its emphases. The exponents of the Social Gospel so emphasized the immanence of God that they destroyed the distinction between the secular and the religious world. Social Christianity is as much posited upon the transcendental nature of God as upon His immanence in the social order. While the Social Gospel emphasized the saving of society rather than the salvation of individuals, Social Christianity sees that individuals must become "socialized characters" practising the redemptive love of Christ, if society is to be saved. The Social Gospel disposed of the problem of evil by assuming that with the coming of the cooperative commonwealth man's emancipation from evil would be complete. Social Christianity is Augustinian in its recognition of human nature as something essentially evil. Optimistic trust in progress, evolution and good will is thereby disavowed in favor of a necessary radical change in human nature. Social Christianity thus has more in common with the radical religion of Reinhold Niebuhr than with the liberalism of Shailer Mathews. And it is more religious than those followers of Norman Thomas who call themselves "Christian Socialists," for while its members support the Socialist parties and methods, it draws a distinction between the Kingdom of God and a community organized on socialistic principles.

When Hugh Vernon White of the Congregational Board passed

through Japan two years ago he made the observation<sup>(1)</sup> that the churches of the east were not wrestling with theological problems. Social Christianity is at least one movement that his generalization overlooks. The League is seeking to formulate a theology that is not only indigenous to Japan but which will also supply socialism with a theistic base. While its central concepts are the Kingdom of God and sacrificial love as interpreted by Paul, it has also borrowed freely from Buddhist emphases.

During Jerome Davis' stay in Japan he advised the leaders of the League to make socialism a reality before bothering to write its theology. Professor Davis thus unconsciously revealed the westerner's practical approach to religion as contrasted with the Japanese liking for philosophic and theological niceties. While this was pertinent advice, it should be pointed out that among the teachers, pastors and social workers throughout Japan who compose the several branches of the League there are many Japanese Christians who are leaders in applied Christianity. At the present time, the only joint work undertaken by the organization is the holding of lectures and the monthly publication of a magazine, "Shakai-teki Kirisuto-kyo" which has a circulation far beyond the boundaries of its membership. In its beginning, it was hoped to establish a model social settlement, somewhat after the pattern of New York's "Labor Temple." While these plans have not been given up, the trend in Japan during the past five years has made such a program impractical.

The appended creed, recently considerably toned down, and the translation of Professor Nakajima's article are a brief explanation of the movement's purposes. Further information can be found in the file of the magazines and in Shigeru Nakajima's recent book, "Shakai-teki Kirisuto-kyo no Honshitsu" (The Essence of Social Christianity). There have been some foreign members of the organization almost from its beginning. While it seeks to be an indigenous Japanese Christian movement, it continuous to welcomes missionaries into its fellowship and membership. The sec-

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(1) Christendom, Summer 1936, p. 612.



retary, Aiji Takeuchi can be reached at Hyogo Ken, Nishinomiya, Okadayama Jutakuchi.

The official history of the movement concludes with words which express the sentiments of the Christian movement for the entire country today, "We are not optimistic about the future. Social trends indicate that there will be more and more hardships. There are many hidden obstacles along the way. Nevertheless, the word of God is our compass no less than it has been the guide of past generations. Tribulations bring forth forbearance and forbearance hope. The final victory is promised to those who are fighting for the sake of the cross. Thus we are determined to advance courageously, believing always in the providence of God."<sup>(1)</sup> The "Creed" of the Movement is as follows:

1. We, following Jesus and believing in God as the common Father of all mankind, are convinced that it is the fundamental mission of Christians to strive for the realization of the Kingdom of God.

2. We believe that the reality of the Kingdom of God is possible only by the redemptive love of the crucified Jesus, and that we likewise must seek to live lives of redemptive love.

3. We seek the establishment of a new community by the creation of personalities worthy of the Kingdom of God, and by planning the fundamental reform of all social orders or systems contrary to the ideals of the Kingdom of God.

—Winburn T. Thomas.

## II. The Faith of Social Christianity

Human society is to-day confronted with changes such as occur but rarely in history. The old culture is losing its value, and a new one is being created. Religion will not be exempt from the changes involved. It is our regret that present day Christian faith and theology are so closely intermeshed with the passing regime, however, that they cannot provide a correct perspective for the future, nor the light and direction for the coming age. It is necessary therefore, that Christianity undergo a self-examination and reconstruction. We Christians must all pray for a return to Jesus and for a new revelation. Social Christianity is based on this conception of a

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(1) *Shakai-teki Kirisuto-kyo Tokuhon*. September 1936.

new society and is seeking to revitalize the religious life of this age. The movement is an effort to develop a faith that is aware of modern needs and problems, and is applicable to them.

Our salvation can be no other than Paul's who after having become acutely conscious of his sins was saved by the redemptive love of the crucified Christ. However, the interpretations thus far offered of Paul's theology are inadequate. Paul was first saved by the atoning love of the cross. He then became the successor of Jesus' great enterprise by sacrificing himself for the building of the Kingdom and by practicing Jesus' atoning love.

Sin is insurgency against God. From the standpoint of the universe, it is anti-social conduct. It is sin for a creature to regard himself as absolute, or to be self-centred. Yet, we are all slaves of self-will. No person or class is righteous. Not only capitalists and landlords are guilty of this sin, but laborers and farmers as well. Unless a man, irrespective of his character or occupation, is born anew, he cannot enter the Kingdom of God. This age therefore requires new socialized characters. The total denial of egoism and a complete dedication to God and His Kingdom are two requirements for those who would have the social order of this or the next generation. Regardless of how near perfection we may think we have achieved, there is no one who can completely rid himself of self-will. Even the motive for the perfection of personality and the purification of character is a manifestation of it. The lamentation "Unhappy man that I am! who will rescue me from this body of death?"<sup>(1)</sup> is not only the cry of Paul but of us all. The atonement of Jesus was redemption not for Paul alone but for all of us who are suffering from the sense of sin.

Jesus' religious experience was the highest humankind has attained. He was a personal embodiment of God, through whose life and character we can see God and the Kingdom of God. Jesus ministered to sinners and gave "His life as the redemption price for many"<sup>(2)</sup>. Believing in the justice of God, he sought to cancel hu-

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(1) (Rom. 7:24); (2) (Matt. 20:28).

man sins by the cross (legal expiatory atonement) <sup>(1)</sup>. He became a sacrifice on God's altar to satisfy divine wrath and thereby secured the forgiveness of man's sins (priestly atonement by sacrifice) <sup>(2)</sup>. From the standpoint of one who offered Himself to God and to the Kingdom to God, He served men and society. Thereby he sought to arouse their spiritual nature and then to awaken a consciousness of the Kingdom of God (atonement through spiritual and mystical union) <sup>(3)</sup>. As Jesus of Nazareth, He was only an individual man; and yet, the spirit revealed, embodied, and realized in Him is the fundamental principle of human society, and the basic truth of the universe. This sacrifice of atoning love is God immanent and at work in society and the universe. It is God seeking to save mankind by making us submit to His will and enter into His Kingdom. This redemptive will and expiatory love of God we Christians call salvation, Saviour, or Christ. Now Christ reached his highest revelation in Jesus of Nazareth and His redemptive love attained its greatest level on the cross.

When Paul was stricken by Christ's love, he exterminated his egoism, identified himself with the single source of spiritual ego, and thereby became a consecrated worker for the Kingdom of God. On the way to Damascus Christ asked him, "Saul, Saul, why are you persecuting me? You are finding it painful to kick against the ox-goad." <sup>(4)</sup> Paul's response was, in effect, "Lord, thou art my true self" (*the author's interpretation*). In discovering and integrating himself with the inner spiritual nature of the crucified Christ, Paul won the long desired spiritual freedom which he had previously been unable to attain because of the restraining power of personal selfishness. When he came into this freedom, Paul was able to say, "I have been crucified with Christ, and it is no longer I that live, but Christ lives in me." <sup>(5)</sup> "So too do you regard yourselves as dead to sin, but as alive in Christ Jesus to God." <sup>(6)</sup> "But we have the mind of Christ." <sup>(7)</sup>

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(1) (Rom. 3:24); (2) (Rom. 3:25); (3) (Rom. 6, 4-11);

(4) (Acts 26:14-15); (5) (Gal. 2:20); (6) (Rom. 6:11); (7) (1 Cor. 2:16).



Then what does it mean for us to say that Christ lives in us and that we live in Him? It means to make the religion of Jesus our own, and to sacrifice ourselves for the realization of God's Kingdom, putting into practice Christ's redemptive love in our actions. This is the way to union with God, and the way to love and work as God does.

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What is Christ's own religion? Who is the God that Jesus regarded as His own father? What is the kingdom which was the center of His faith and practice? The Christian view thus far expounded has been too near that of Judaism. Jesus never explained God metaphysically or theologically. Since His concept of God determined His conduct, we can determine Jesus' beliefs by studying His behavior.<sup>(1)</sup>

Jesus actively displayed and practised atoning love. Therefore Jesus' view of God must be interpreted on the basis of this demonstration. According to Jesus' thought, God is father, and all human beings are brothers. Human society is the family of God. Every society, no matter how degenerate, is linked with and is potentially possessed with the character of the Kingdom of God. Human beings are joined and the universe correlates within God. To lose one sinner is not God's will, for He loves, embraces, and welcomes into the Kingdom, all members of his family.<sup>(2)</sup> Jesus' active practice of atoning love demands that His idea of God must be studied from this point of view. Liberal Christianity has viewed God as an "ideal self." We must view God realistically from the standpoint of the solidarity and interrelation of "self" with "Self." We must conceive of God as the ultimate unifying principle of society and nature, and the universe as unified and interrelated within Him.

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(1) "The contention that the work of Christ is action rather than doctrine and that the doctrine is but a commentary on the action is increasingly recognized by modern scholarship, but it can never be demonstrated beyond cavil that such is the only possible interpretation of the facts." Principle Micklem in "The Christian Faith," W. R. Matthews and others. Harper and Bros. 1937. \$3.50.

(2) (Luke 15:11-32).

God is transcendent, but at the same time He is immanent in society and nature. Thus can be understood Jesus' sympathy for man and His desire to give abundant life.

God and the Kingdom of God are not separate entities. They are the same existence. The Kingdom of God is the realization of God in the universe with human society as its center, that is, a divine (apocalyptic) determination based on the absoluteness of God. At the same time, it is an immanent development from within this world, promoted by man's practice of God's atoning love. Having created the universe and the human race, God now embraces, controls, makes them function, and ultimately unites them within Himself. Man must not only submit to God as Primary Cause and Providence but also must endeavor to realize Him as his Object and Value. Not only man but the universe as well has God as its goal. The realization of God in society and the universe is the Kingdom of God. Atoning love, then, is socializing love on a universal scale, which makes man and nature into one harmonious unity. It is the Father's ingathering love for all members of His family. Jesus' religion, that is, His practice of atoning love, should be interpreted in this way.

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We must annihilate all egoism and selfishness and dedicate ourselves and all things belonging to us, to God and His Kingdom. We must give up life, health, property, position, honor, family, friends, social rank and nationality, insofar as they are objects of selfishness. Everything which serves to gratify self-will is sin, so only by their absolute negation do we find religion. To kill selfishness is to open the gate to religion. To die to self is to find life. These paradoxes of rebirth, of finding things through their negation, of dying to live, of being given those things we throw away, are of the essence of a living religion. They distinguish it from science and philosophy which are based on mere understanding and knowledge. Without these paradoxes, true religion cannot exist.

Liberal Christianity taught the perfection of character but neglected to stress the denial of self-will as a requisite to entering the door of religion. So it has been reduced to a skin-deep moral culture.

When we have sacrificed ourselves utterly for God and His Kingdom we begin to strive for the realization of God's Kingdom in society. Life, health, position, honor, family, friends, social position and nationality are, because we are God's servants, our tools to be used, as we live, act and fight to lift up our home, class and race to the Kingdom of God.

To strive for the realization of God's Kingdom in society by the practice of redemptive living is the main goal of social Christianity.

Through negation a positive faith of providence and eternity is realized. How to obtain freedom from care is one of the great problems of religion. If the solution of these problems is removed from its realm, religion degenerates into a sort of idealism. The Christian has an attitude of confidence towards the problems of fate, happiness, life, death, disease and old age because of belief in a kind Providence. Now the scientific explanation in terms of cause and effect passes no value judgment, while the common Confucian ideas of "fate" and "heaven's will" presuppose values. Similarly, the Christian regards the universe, natural phenomena, life, death, disease, and old age as though values were involved. The foundations of these value ideas are God and His Kingdom. God controls and administers the universe. The purpose of society and the universe is the realization of this Kingdom. Every event is the expression of God's control. We are all reared upon God's redemptive love, for God's control means also His direction. The Christian's peace of mind therefore comes from the fact that he feels the warmth of God's direction and control in the events of life, and particularly in death, disease and old age, where others see only the cold hands of fate; and from the additional fact that he is under absolute obedience to God, and is making constant sacrifices for the Kingdom.

To some this seems incompatible with personal freedom. Yet



it is a constantly verified religious experience that God's providence is felt most clearly by those who sacrificially live and strive for the realization of God's Kingdom. This is neither a lazy acceptance of God's omnipotence, nor resignation and despair that grows out of a belief in the inevitableness of fate.

Thus by complete self sacrifice, the Christian's life is joyful. He is spiritually contented, and has a peace of conscience that comes through God's approval and by His grace. The word "happiness," however, is not to be used by a Christian, nor is the word "pleasure." Christianity is a religion of the cross and of suffering. The Christian lives not a happy but a blessed life.

Finally we are confronted with the problem of eternity. This idea also presupposes some kind of value. Apart from value, no individual is eternal. The source of the idea of value is God and God's Kingdom. The universe and society progress towards the Kingdom of God. This progress involves selection on some basis of value, i.e., judgment. Only that which is valuable and worthy of continuation progresses eternally. Sin results in perpetual ruin, while sacrifice of self for God and His Kingdom produces lasting values, that is, permits one to enter into immortality. The realization of the Kingdom of God and the development of history are accompanied by an incessant judgment. Yet as it is not His will to permit even a single individual to be ruined, He is constantly seeking to redeem men by His love. Those who are thus saved, are immortal and their existence eternal. As regenerated personalities they are used as materials for the construction of God's Kingdom and grow with its development. But whether one's existence is eternal or not is entirely in the hands of God and is not to be selfishly sought by us, for selfish seeking, even in this realm, results in ruin.

—Shigeru Nakajima.

# Echoes From The National Christian Council

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## THE FIFTEENTH ANNUAL MEETING — IMPRESSIONS OF THE COUNCIL MEETING—THE NEXT WORLD CONFERENCE

### I. The Fifteenth Annual Meeting

The theme of the Fifteenth Annual Meeting of the National Christian Council of Japan was "Spiritual Service to the Nation and Our Mission." Representatives of practically all units of the Protestant community met in Tokyo at the end of November. The Minister of Education expressed strong appreciation of all that the Christian movement has contributed to the nation, culturally and spiritually. He called attention to the crisis which the nation is facing and the need of national solidarity, expressing the hope that Christianity in Japan may become more fully indigenized and integrated into the nation's traditions and culture. The representative of the Japan Religions Association, a Shinto priest, declared that he had been impressed by our common ground with Shinto and expressed a desire to work together with us. The Rev. C. Yasuda, reporting the Oxford and Edinburgh conferences, urged the churches to contribute to the fast-growing ecumenical movement. The following declaration was adopted:

#### THE CHINESE INCIDENT—A DECLARATION

"From the outbreak of the China Incident which issued in a national crisis we have exerted ourselves to the uttermost in rendering a spiritual service to our country. Now having convened the Annual Meeting of the National Christian Council in the shadow of this incident we pledge ourselves to continue the program of welfare work for the soldiers which we have launched. Not only so but as our task here at the home base we purpose to undertake relief work for the soldiers' families and those bereaved, and to emphasize and carry forward the Spiritual Awakening Movement.

"As has already been made clear in the statement of our government the effort to realize relations of goodwill and cooperation with China has as its goal the establishment of a long-enduring peace in Eastern Asia. In the realization of that goal we recognize that we have a heavy responsibility and pledge ourselves to do our best.

"Regarding public opinion abroad as to the action of our country we simply ask that the leaders of these nations calmly investigate and ascertain the actual facts of the situation.

"The responsibility of Christians in general for the present chaotic and restless condition of the world is by no means light. We especially regret that we have done so little to promote friendly relations and cooperation between the two peoples of Japan and China.

"However the noble sacrifices which both nations are making as a result of this incident must by no means turn out in vain.

"In this time of crisis, renewed and revitalized, we pledge ourselves to make known the Gospel of Christ, overthrow an atheistic and soul-denying materialism, and in this way discharge our responsibility."

To the Council in China went a resolution expressing greetings and gratitude, recalling past interchanges of visits, telling of grief because of the conflict, and of hope that the wounds may be healed by future cooperation. "We yearn that we may be, and firmly believe that we are, fully one in our prayers."

Another resolution conveyed greetings and appreciation to the fighting forces and stressed the Christian purpose of establishing world peace. Doctors and nurses are to be sent to north China if funds are available. It was voted to investigate the new "Far Eastern Missionary Society," which is replacing the Manchukuo Missionary Society. Some advance toward church union was also made, including a recommended creed. Dr. Y. Abe, Tokyo Methodist educator, is the new chairman. (*Condensed from the Council's December "Bulletin."*)

## II. Impressions of the Council Meeting

I realize that any report that I might endeavor to make of the Fifteenth Annual Meeting of the National Christian Council would be superficial, but I will venture to give my impressions of the recent meeting held in Tokyo.



The Council seemed to be well organized, and was well attended by both Japanese and foreign members. Its leaders were capable, and the program was carried out like a well oiled machine. The spirit of fellowship was good. Those steering the machine were well equipped for their work, but many of the passengers—especially the foreign missionary element—seemed more or less dead weight. Although several missionaries were on the various committees, only a few took any active part in the meetings. To an outsider their presence seemed more or less superfluous and unnecessary. However, one should appreciate the fact that such strong leadership has been developed among the nationals. The missionary's part is mostly one of consultation and encouragement.

Reports of the various committees were well prepared in advance, and were presented in printed form to all delegates at the conference.

Action on the proposal for Church Union was postponed for another year.

The 1938 World Christian Conference to be held in India was approved—although the N.C.C. had advised the International Missionary Council that it be postponed for at least another year.

Reports on the Nation-Wide Union Evangelistic Movement were made, and it was decided to continue the Movement.

Welfare work among the Japanese soldiers in China was reported on, and evangelistic work in China was encouraged, it being agreed that a Christmas program should be given for both Japanese and Chinese children at Peiping during the Christmas holidays.

The Oxford Conference on Life and Work, and the Edinburgh Conference on Faith and Order were reported on, and the setting up of a World Council of Churches was discussed.

The program of Rural Evangelism was discussed, and the building up of at least three Rural Demonstration Centers was encouraged.

The Southern Baptist Mission, and one other group were admitted as members into the Council.

Although future plans for forward movements were discussed

to some extent, most of the time was given over to reports and to the discussion they entailed, and not enough time was given to future planning. Much time was given to the situation facing the Nation and the Church today. One might have received the impression that the Conference was too nationalistic, but when one realizes the condition obtaining today in this part of the world one should be open minded and tolerant.

The Declaration concerning the present situation was well worked out, and was unanimously passed by the Japanese members of the Council—foreign members being advised to abstain from voting if they wished.

The speeches delivered by the Japanese leaders, and by the foreign guests, Mr. Merle Davis, and Dr. A. W. Beaven were of a high order, and much enjoyed and appreciated.

In speaking of the coming World Conference to be held in India in 1938, Mr. Davis stressed Cooperation, Participation, and Representation as conditions for a successful Conference. He also urged a close follow-up of the Conference.

Dr. A. W. Beaven, representative of the Federal Council of Churches of Christ in America, urged all to be bound together in God,—stating that we had grown in our specializations, but diminished in our integrations, and added that ultimately we are not living our best when we fear each other and distrust each other. Fears are temporary, confidence is permanent, he concluded.

There is no doubt but that the National Christian Council has met a need in Japan, and that it will continue to meet that need if at its center Christ and His Kingdom are given preeminence, for "He existed before all things and He sustains and embraces them all. He is the head of the body, the Church: who is the beginning, the firstborn from among the dead; that in all things He might have the preeminence." (Col. I, 17-18).  
—I. L. Shaver.

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### III. The Next World Conference

The International Missionary Council has determined to hold to its plan of calling a world conference during 1938—a decennial meeting following the Jerusalem Meeting of 1928—the month to be changed from later summer to early winter, and the place from China to India.<sup>(1)</sup> In this decision the National Christian Council of Japan has acquiesced, though it was a real test of loyalty to the world fellowship.

Our council keenly desired to act as hosts to the conference, hoping it might be in Japan in the year 1940. When the vote was made in favor of Hangchow in 1938 the representatives from Japan yielded with such courtesy that at once a new tie seemed to have been established between the Japan and China councils. They were further drawn together by the fruitful visit of our fraternal delegation of five Japanese Christian leaders to Shanghai last spring. With the plan for a return visit from China this autumn a new stage of mutual acquaintance and affection between the two councils seemed to have been reached. Plans were going forward for full participation by Japan in the Hangchow meeting; seven commissions for study and research were set up, a finance committee was already at work, and the panels were being filled for the selection of the thirty-five delegates allotted Japan.

With the change in the total situation in the Far East it was taken for granted that a postponement would be necessary; but, though all preparations were discontinued, the church leaders in Japan still cherished the hope that the Christian bonds had not really been broken, and that in two or three years a successful world conference might be held in China with full cooperation from Japan.

So the decision of the International Council to press on with the conference this year, and to move its scene from the Far East to the entirely different one of India has again called for a good deal of

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(1) Latest reports are to the effect that the meeting will be held in one of the new buildings of Madras Christian College, outside the city of Madras, from December 10th to 30th.—*Editor*.



adjustment in thinking and plans. The time and expense involved will be on quite a different scale. The year-end season is not an easy time to be away from work. And no matter how they may try it will be extremely difficult for the delegates from the far-eastern countries to participate without embarrassment in common discussions of such subjects as are on the agenda of the conference. The representation from Japan will probably be far smaller than it would have been at Hangchow. There are some other councils from the Orient that can scarcely be expected to send any delegates at all at this time.

Nevertheless the China council has bravely accepted the new plan, and again with loyalty and good grace the Japan council is doing the same. The machinery of cooperation has again been set in motion, and every effort will be made to take a full share in making the conference a successful one.

In some regards it should be a stimulating experience for our church leaders in Japan to participate in an unhurried conference where the background will inevitably be that of Indian life and Indian Christianity. There is the challenging political situation, both as relates to the government and to the Indian reaction to it. If like Oxford the conference is to deal with the church and the state, and if such public discussions are freely permitted; and if it is seen that within the Christian community opposing opinions exist regarding India's political aspirations and policy fresh insights may come to the representatives of the nations of the Far East.

In the social and economic field conditions differ so profoundly from Japan that in their very difference there may be found suggestions toward the solution of problems nearer home. Life in Japan is increasingly industrial and urban, and the Christian movement is still more prevailingly a thing of the cities and towns. But India is almost entirely rural, and nine-tenths of the total membership of the Christian church belong to the socially depressed classes in the villages. The technique of Indian Christianity in terms of this situation may have much to teach our churches in Japan for their program of reaching our rural people and hand workers in industry.

The younger churches of every country, being a tiny minority pressed on by the unceasing impact of a non-Christian society, are always in danger of being thrown back upon themselves with a resultant premature hardening of the patterns of life. It is not altogether enough for them to seek a correction of this by exposure to the familiar influences of the sending churches. This is indeed invaluable, for the maintenance of a truly worldwide Christendom as well as for the enrichment of the younger churches. But it is also urgent that they among themselves should have larger opportunity for cross-fertilization of thought and practice. It may well be that participation in a conference in India will provide just the tonic and stimulus needed for the further growth and quickening of the churches and Christian schools in Japan.

—*Charles Iglehart.*

# The Literature of the "Group Movement"

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E. T. HORN

It has been felt that some notice of the literature of the Oxford Group Movement in the pages of *The Japan Christian Quarterly* is long overdue, not only because the Movement itself has attained world-wide significance, but especially because during the past four or five years it has exerted considerable influence on the Christian Movement in Japan through the instrumentality of some of the stronger indigenous churches as well as missions. A great deal of the literature of the Oxford Group has already been translated into Japanese and is being widely disseminated and read.

The writer of this review cannot claim to have made an exhaustive study of the literature of the movement, but he has read most of it that is available in English and Japanese, partly in preparation for this article, and partly from time to time in years past as the books appeared. He ought perhaps to explain in regard to his standpoint that he is not a "grouper," but that he has not a few affinities with the background of religious and theological thought from which the movement springs; he belongs to the same Ministerium in which Dr. Frank Buchman still holds membership; and esteems it a great privilege to be counted among his personal friends. He should further explain that he has not sought the responsibility of appraising the literature of the movement, mainly because he has shrunk from placing himself in the light of a critic of a cause which is accomplishing so much good but whose written expositions have, on the whole, never appeared to do it full justice.

It need scarcely be stated that the books published about the Oxford Group are in many cases among the best sellers. They deserve to be, for they are generally well written; they are brief and



handy—rarely exceeding two hundred pages; they are reasonable in price and hence within the range of all; and they are usually by good publishers, hence well advertised and well gotten up. And there is another factor about the Group that guarantees its publications a ready hearing: there is a "social quality" about it that keeps people curious.

For convenience we may classify the literature of the Group under the following heads: introductory; factual; expository and practical; and apologetic and critical.

Introductory material is mainly in the form of those works which were the forerunners of the Group movement as such, for example, the writings of Henry Drummond, Henry Wright, Trumbull, and even Prof. James' "Varieties of Religious Experience;" together with a considerable number of booklets of later date which explain the sources of inspiration of the movement and give an outline of its origin and development in the experience and activity of Frank Buchman. Two pamphlets that can be highly recommended are "Soul Surgery" by H. A. Walter, and "An Apostle to Youth" by John McCook Roots. In reading these, missionaries will not fail to be impressed by the fact that much of Dr. Buchman's activity during which the fundamental principles and the technique of his personal evangelism were successfully tested was carried on in so-called mission lands, in India and China and in Japan. It is recorded that it was in Kuling in 1918 that the first house party was held. In that same year he came to Japan and conducted a three days' conference at Nara at which many of us were his personal guests. Cambridge, 1920; Oxford, 1921; South Africa, 1928 (where the name "The Oxford Group" was first fastened on the movement by a leading Cape Town newspaper); Oxford again in 1932, where a house party of five thousand was held; phenomenal successes in Norway and Denmark, followed by the colossal house party at Stockbridge, Massachusetts, in 1936: these are all well-known milestones in the rapid rise and spread of the movement to world wide proportions. One cannot but regard with some apprehension what must appear to us outsiders as a corresponding shift

of emphasis from the slogans "personal evangelism" and "the care of souls" to "the world revolution that is Christianity" and "renaissance on a national scale."

What I have called "factual" literature of the movement is too well known to require much space in a review. Harold Begbie's "More Twice Born Men" and "Life Changers"; the collection of a great number and variety of stories of conversion under the title "By the Grace of God, A Story of Changed Lives"; are some of the best available factual evidence of the influence that "Group" principles have exerted. All Christians, groupers and non-groupers alike, must rejoice at these compilations of incontrovertible evidence that the grace of our Lord Jesus Christ is just as potent to save fallen men and women to-day when it is applied individually through the transformed lives of Christians as it was in the days of His flesh. There is cumulative persuasiveness in these testimonies; they are not mere illustrations of the effectiveness of the Group Movement and vindications of it; they are the testimony of saved people which enrich the experience of the entire Church of Christ; none of us should permit personal or denominational prejudices to deprive us of the encouragement that an open-minded reading of these narratives can bring to us. Other books which might be classified here are "For Sinners Only" by A. J. Russell, and "I Was a Pagan" by Kitchen. In all these books, one feels that the less artificiality there is about the stories and the arrangement of them, the better and the more impressive they are; for this reason, the evident artistry about the plan of "By the Grace of God" and especially its last chapter on "God Does Not Change," seem to me not so happy. And one statement in Begbie's "Life Changers" I cannot let pass unchallenged: ". . . . F. B. will not be able to read so courageous and appealing a statement without seeing that his influence is wholly independent of his theology. . . . ." If I may take issue with the author, I should say, "That's precisely what it is not." I venture to affirm that it is Frank Buchman's "theology" which has kept the Oxford Group Movement strictly in the New Testament tradition, Christ centered, and within the church.

When exponents of the Movement fail to appreciate this and write so, they arouse doubts and fears in the minds of persons who would fain see in the Movement a revival of vital Christianity but who are repelled by occasional statements of this kind in the literature of the Movement.

A second stage in the literature of the Group is characterized by publications which expound its fundamental principles and expand on the application of these. Examples are, "What is the Oxford Group?" by "A Layman with a Note-Book"; or, "When Man Listens" by Cecil Rose. They explain the technique of the movement, always insisting on the fundamentals, sin, sharing for confession and witness, surrender, restitution, guidance; and the four "absolutes," honesty, purity, unselfishness, and love. With none of this can any Christian take issue; some of us used to rather resent the new terminology, but we have got accustomed to it, and some of the "groupers" have been at pains to explain that they do not represent anything very novel but only new emphases, so we have ceased to be offended by them. Some of the phrases that these books use are a little too "catchy" and make it all sound too simple, but they perform a needful function in arresting attention and making Christian people think: as, for example, "Everyone can listen to God. When man listens, God speaks. When God speaks, men are changed. When men are changed, nations change." Or again, "When a forty horse-power car refuses to climb a hill, it is time to find out what is wrong . . . . We are in the same plight to-day with religion. It looks as though Christianity had stopped on the hill. Certainly the type of Christianity to which we have been most accustomed has not been able to surmount the hatreds and fears which make war, or the selfishness which results in want amidst a world of plenty." Whatever we may think of such sweeping generalizations, here we see the trend of transition from the personal to the social emphasis which in fact marks a new period in the development of the Group movement. This trend reached its height at the Stockbridge House Party in 1936 and is amply illustrated in print by such publications as the periodical "The Drums of



Peace" and the collection of sermons by Samuel Shoemaker under the title, "National Awakening." "The alternative to collapse is God-control through God-controlled men and women who have learnt to relate the Will of God to the problems of a distracted world." "Remaking the world . . . through God-controlled men and women—that is the aim of the Oxford Group." "The Oxford Group may conceivably usher in the greatest revolution of all time, whereby the Cross of Christ will transform the world." At Stockbridge one speaker actually called the Bible "the Handbook of the Revolution." Of course, they mean by all this what President Roosevelt meant when, in a recent broadcast to the American people, he said: "No greater thing could come to our land to-day than a revival of the spirit of religion, which would sweep through the homes of the nation and stir men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening." Or what Sam Shoemaker means when he says in one of his sermons in "National Awakening": "We need leaders like Moses who listen to God, and receive from Him His plan for the nation: human plans are not working out. We need spiritual statesmanship, great voices which call us to God again, to national repentance, to national sharing, and to national enlistment in a crusade, not for peace only, but for righteousness and harmony and understanding in every area of our country's life." But friends of the Movement will be pardoned if they feel some apprehension at the shift of emphasis from the personal; there is always great danger in even the suggestion that the Kingdom of God can be ushered in on such a grand scale by mass movements and high-pressure methods. Glorifying in the spectacular and counting the multitudes of men and nations which have been "resurrected" through the Group Movement, may, pardonably, appear to some of us as initial signs of waning spiritual power.

A far happier application of the principles of the Group Movement is represented by Sam Shoemaker's "The Conversion of the

Church." This is a timely book, and one that should be heartily welcomed by all of us. He raps the 'sins of the church,' among which are our endless investigations and programs and organizations; our stress on activity over experience; the way the church of our time "uses people at the expense of developing them." He says, "When I speak of the conversion of the church, I mean the transformation of the often timid, ineffective, over-organized church which we see and know, into the church which Christ intended, the fellowship of His radiant followers, His brotherhood and His body." Applying the principles of the Group to this task, he says, "Of course there is nothing new in the Group Movement—it only believes what the church believes, is only re-emphasizing the inwardness of the church's message, and only does what the church does at its best. It is simply the church at work in the lives of individuals." His transformed church would know how to satisfy the hunger it had aroused in individuals; it would be full of men and women with rich and deep personal religious experience who serve willingly; it would be thoroughly missionary in spirit. He would accomplish this by personal emphasis all the way through; waiting on God in Christian fellowship would be one important factor; pastoral calling on each individual member would be another; and this church will make its force felt in social questions by transformed personalities and never by impersonal nostrums. Certainly the Christians of all denominations will endorse this ideal and this program. It is fortunate for the Group Movement that it enlisted at an early date the allegiance of Dr. Shoemaker; he has been a conservative force in it; has written prolifically about it; and has, more consistently and more successfully than any other, applied its first principles to the life of a downtown New York congregation belonging to one of the most conservative and exclusive Christian communions.

There is one book which deserves special mention for it represents a new experiment, namely the application of the principles and methods of the Group Movement to the religious training of children: "Inspired Children" by Olive M. Jones. Miss Jones was the

originator of special schools for daytime preventive care and vocational training for truant and delinquent boys in New York; she has been president of the Academy of Public Education and of the Protestant Teachers Association, as well as president of the National Education Association. She is now the director of religious training in Calvary House, Rev. Samuel Shoemaker's Parish School. She harmonizes the two great ingredients of a personal experience of Christ and a masterful knowledge of the science of teaching. The first part of her book is a record of cases and illustrations; the second part, her observations and conclusions. She lays great emphasis upon right relations between children and parents in their homes as an indispensable accompaniment of successful religious training in the parish school. She points out the folly of the attitude of many fathers and mothers who say that they will not influence their children's religious life on the ground that it must be their own choice. She calls on us to realize how ineffective and deadly in their influence on character may become the best pedagogic methods and equipment unless the vitality of true Christian faith and living is behind the teaching. She insists on prayer and Bible study as the two essentials in the foundation of the religious life of the child. A very interesting and suggestive chapter is Chapter XII on "The Use of the Story." Miss Jones pleads for the use of the Bible stories. She says, in criticism of "modern" methods, "In many of our church schools, the story method is in use, but in many the stories are not Bible stories, and when the Bible itself is taught the story method is not used. "My earnest plea is that teachers and parents use the Bible stories . . . . It is religion that you are teaching. Go to its source." "There is no moral truth, there is no desirable trait of character to be imitated, there is no error the evil consequences of which need to be pointed out, which may not be shown to children by means of a Bible story." She gives two pages of the titles of children's favorite Bible stories and others from the Bible which she recommends. She also strongly urges memorizing Bible verses, the storing of one's mind in youth with Bible verses, for the simple reason that the Bible is the source of



inspiration to Christian living, the food by which the religious life is nurtured, the solution for our problems in faith and action, and the incitement to progress in right living. "Don't be worried because the children do not fully understand. Comprehension will come to them when they recall the words in years to come." This all sounds strangely old-fashioned; but, coming as it does backed up by Miss Olive Jones' years of specialized training and experience, may we not confidently hope that it will be given a hearing and a trial by many modern specialists in religious education who have spent a prodigious amount of time trying to discredit those very methods on which Miss Jones proposes to rely? If the Oxford Group Movement should have accomplished this alone, it will have done the Church inestimable service.

We pass on to the third stage of the literature of the Group Movement, the apologetic and critical. The best critical work on the movement is one of the smallest in all its literature, only fifty-six pages, entitled "For Groupers Only," by B. C. Plowright. This booklet, as the title might suggest, is the gentle corrective to groupers' failings and abuses. It is a little slangy and sometimes even a bit shocking, but it is thoroughly sincere and replete with common sense. Read it for yourself. I cull only a few arresting statements. "There's never yet been any great praying without a big theology either explicit or implicit in it and no revival has ever lasted without one—and great theologies aren't come at by intellectual slackers, which fact is not unworthy of being deeply pondered by Group people." "You can't stereotype the working of the Spirit of God, so you can't demand of men that they should toe one particular line and keep exact step with you. . . . I don't think the warning's unnecessary. I know from my own history the power of a vivid experience to hypnotize one into believing that it's the only one possible, and I've detected among the Groups the tendency to insist that experience must conform to type." . . . Everything that we think is guidance ought to be tested out, not by our personal feeling . . . but by the way it jumps with Him (Christ) and with His thought about God and His attitude to life and men. . . .

I want an objective standard or at least as objective a one as I can get, and the only place I can get it is in the plain sense of the first three Gospels. And not even 'checking up' by 'group guidance' can be a substitute for that." And finally, "The real trouble is, I think, that the Groups' diagram of religion and life is far too simple."

Under apologetic, I classify "The Church and the Oxford Group" by Emil Brunner; "The God Who Speaks" by the late Canon Streeter; "The Person of Christ" by Grensted; and "Group Movements through the Ages" by Canon Murray. It is of tremendous significance to the Movement that such outstanding theologians have wielded their pens to give it publicity and defend it. The Group has entered the stratosphere of theology! Taking up the works above mentioned in the reverse order, Canon Murray's thesis is that the Oxford Group Movement is in the direct heritage of group movements throughout the history of the Christian Church which have exerted incalculable influence for good in keeping the Church faithful to its main task. Dr. L. W. Grensted, Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford writes in defence of the theology of experience; the experience of the first disciples recorded in the New Testament, the experience of the church throughout its history, and my own experience of Christ, guided and amplified by these, constitute a valid and self-vindicating basis for faith. The doctrine of the Person of Christ is the controlling factor in the whole development of this living experience. The claim of Christ upon the individual is immediate and urgent and now; it demands surrender, positive and personal, passive and active; active surrender results in guidance. With regard to Dr. Grensted's relation to the Group he himself says in his introduction: "More recently I have been coming into very close touch with the work of the movement now known all over the world by the name of the Oxford Group. I owe much to that movement myself, and I have seen the effective power of God's grace working through it in many lives. It is inevitable that this experience . . . should to some extent have affected my presentation of a living Christianity."

Canon Streeter in "The God Who Speaks" starts with the assumption that we should expect to find that at a certain point of spiritual development the personality will become sufficiently sensitive to the influence of the Divine to reach an awareness of God's will which may find expression through a voice within. The modern world needs a re-affirmation of the conception of God's Plan. Between God's plan and mine there can be no compromise. Surrender of self to God is the way to guidance. He traces God's guidance in Old Testament prophecy, and in the soul's experience in epic, history, and poetry in the Old Testament; thence to Christ and His interpreters. The work, I think, bears the marks of haste; it is sketchy and sometimes disconnected. But the significant thing is that Canon Streeter has come to the defence of the main claim of the Oxford Group to guidance.

In some ways, Dr. Emil Brunner's book, "The Church and the Oxford Group," is the most powerful scholarly defence of it. He takes sharp issue with what he considers the fundamental error of the "Theology of Experience": Its error is not that it holds experience in high esteem but that it grounds faith on experience. According to New Testament teaching, faith creates experience and not the contrary. But faith *does create* this experience." But, having made this point clear, the book is not polemic. Dr. Brunner says that his object in writing is "to fulfill my obligation to make the Group Movement intelligible to those who are accustomed to see the task of the Church predominantly from the standpoint of theology." He warmly defends it as the handmaid of the church: "The church in attack, the missionary and evangelical church, the church in the pioneer phase, will always have the character of a 'movement,' while the more stable forms of the church necessarily arise as a result of the development and consolidation of the already founded communities. The whole of church history is characterized by this double rhythm. . . Where the living church of Christ is present, both these phases are present." He sees in the movement the practical and pastoral side of the church's activity. He rejoices that the movement has brought to light needed em-



phasis upon the doctrine of the universal priesthood of all believers and its corollary of lay evangelism. He sees in it a modern effective method; a discovery of the right point of contact; *a* way if not *the* way. It rightly emphasizes the Lordship of God in our individual lives and all our relationships. Confession, an integral part in the life of the Christian community, has come again into its rights. The Group's teaching on guidance is the point of greatest power and greatest danger. Here he cautions that the living presence of the Holy Spirit is not given us independently of the Word of the Scriptures. But "life under God's guidance *is* the Christian life." He feels that the movement is quite safe if it adheres to Buchman's words, "Our only organization is the church."

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### The Hope of the World

"The Christian message of a sovereign and loving God who has come to men in Christ and who is at work in the world with a purpose of righteousness, to make men good and brotherly and to bring all humanity together in good will and unity, is the world's one message of hope. It is the doom of tyranny and human absolutism. It is the one road to peace. When we talk today of a world community, the one expression which we find of it and the one promise of its realization are in the brotherhood of which the missionary enterprise has laid the foundations in the Christian churches which it has founded in every land. Within and through this world Christian community, already begun, the supreme achievement of this movement of the century that is past has been the lifting up of Christ in the midst of human society, the presentation of His Kingdom as the supreme law and order of the world." (*From a recent radio address by Robert E. Speer.*)

# News from Christian Japan

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Compiled by J. H. Covell

**Eight Women's Organizations Form League.** According to press reports, a new "Japan League of Women's Organizations" has recently been formed, with the object of aiding the nation in its present emergency. Mrs. Tsuneko Gauntlett of Tokyo is president. Their platform includes first of all an emphasis on national spirit through a campaign of speeches and local training groups. Members will visit country places to help the farmers' wives realize that they are a part of society. "It is of paramount importance," said Mrs. Gauntlett, "that we women should work hard not only to help the country cross over the crisis but to plan for the future . . . . In a crisis, people are apt to lose sight of the long-range objectives of the country. They are apt to forget they are responsible for the next generation." Second on the list of objectives is health and sanitation, which they consider perhaps the most important. The members who are doctors and nurses are expected to carry on a nation-wide program of instruction in the prevention of disease and child care. Other aims include reform in daily living in such aspects as proper buying and kitchen economy; a study of national economy to help women understand why some imports are prohibited, and similar problems; intensive assistance to existing child welfare projects; and the improvement of conditions among women workers, all to be preceded by a national survey and consultation with experts, including war office and home office officials. Member organizations of the league include the National Committee of the Young Women's Christian Association, the National Women's Christian Temperance Union, the National League of Women Doctors, the National League for Woman Suffrage, the Women's Peace Association, the Women's League, the Women's Friend Association (sponsored by "The Women's Friend," prominent Japanese magazine edited by Mrs. M. Hani), and the National Women's League for the Promotion of Co-operative Societies. Also active in the crisis are the Great Japan Patriotic Women's Association, and the Great Japan Women's Defence League, members of which see off and comfort the soldiers.

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Numbers appended to certain items in this department indicate that they have been translated and/or adapted from the "Christian Daily News" of Tokyo.—*Editor*.

**Anti-Prostitution Movement Makes Progress:** On Dec. 13, Memorials calling for the abolition of licensed prostitution were passed in the Prefectural Assemblies of Miyagi and Kagoshima prefectures. On the 19th of the same month, bills also came up before the Hiroshima and Toyama Assemblies and were passed. This brings the number of prefectures which have passed such memorials up to twenty-one. Abolition has been implemented in five prefectures and the others are gradually cutting down licensed quarters and inmates, preparatory to ultimate abolition. A very recent survey of the abolition prefectures shows that in each case the incidence of venereal disease found in conscripts for the Army is falling and is now well below the average for the country as a whole.

**Subjects are Spiritually Mobilized:** October 12th marked the start of a spirited national spiritual mobilization campaign in which many Christian churches and other institutions took an active part. It was launched by the government through a federation of 74 leading organizations such as the reservists' association, the young men's association, and the central cultural league. Their original aim is indicated in this paragraph; "Matters having come to such a pass, it is incumbent on us to right the wrong and extirpate the sources of evil. This is the lofty mission entrusted to the Japanese nation. To declare that 'agression' is an extreme case of abuse."

**Roman Church Supports Anti-bolshevist Movement:** The Japanese Roman Catholic Church, as indicated in the previous issue of *The Quarterly*, has taken an especially active part in the support which Christians are affording the government. Though the Vatican has denied reports that Rome was instructing its missions in the Far East to assist the Japanese in their conflict in China, local groups have sent a bishop to the north of China, published many books to send abroad, and otherwise taken a positive attitude.

**Christians Meet for Patriotic Rally:** About 600 attended a patriotic evangelistic meeting in Tokyo on the evening of November 24th as a feature of the national Christian spiritual awakening movement. Dr. T. Yamamoto, dean of Waseda University, urged Christians to think about China more earnestly than the statesmen do and to assume responsibility for reconstructing the life of the neighboring republic and for establishing peace in the East. Dr. Y. Chiba, chairman of the National Christian Council, appealed for a clearer and deeper knowledge of the crisis and an awakening of moral and spiritual living. (862)

**Protest Sent to Archbishop:** The action of the Archbishop of Canterbury in presiding at a mass meeting in London where Japanese military action was



opposed called forth numerous protests from Christians here. In fact it was the topic of much discussion, even in the secular vernacular newspapers. At that time some twenty-five representatives of eighteen denominations, who were meeting in Tokyo, sent a telegram to bishop of Canterbury in support of the official message from the Anglican communion. Many seemed to feel that he had done the movement here great damage, while others stressed the fact that the church was demonstrating its opposition to violence on moral grounds. (820)

**Christians Serve Soldiers :** Through the National Christian Council Japanese churches are serving the troops in China in various ways. General Secretary Ebisawa established a rest house in Tientsin after consulting military and other officials, and it has proved to be very popular. Eleven Chinese barbers are always busy; the Japanese bath is greatly appreciated; and over 1000 soldiers a day visit the center for these and other less novel services. Miss T. Ishii of the W.C.T.U. is giving full time service here. The National Sunday School Association is using its Christmas contributions for meetings of Chinese children in this area. An inquiry and service station in Peking is another feature.

**Missionaries in China Study Japanese :** A large proportion of the American Board staff in the north of China are beginning to study the Japanese language, having obtained text books from the Language School in Tokyo.

**Kumiai Body Changes its Constitution :** At the recent annual meeting of the Kumiai (Congregational) churches in Okayama, the Rev. Kotaro Nishio was elected the first chairman under their new constitution. He is to serve for two years and holds much greater power than has ever before been given to one man in their history. The number of trustees or managers has been reduced from 15 to 9, of whom only two aside from the chairman are over fifty years of age, and one of those two just over. Three young business men are included. The present officers of the Japan Commission of the American Board, cooperating mission agency, are S. F. Moran, Chairman, Darley Downs, Field Secretary, H. W. Hackett, Field Treasurer, and C. S. Gillett, Alternate.

**Open Letter Sent Out.** After three months of study by a group which included several missionaries, an open letter concerning the China incident has been signed by 45 Christian leaders, all Japanese, and circulated throughout the world recently. The signers include Chairman Abe, Vice Chairman Kozaki, General Secretary Ebisawa and others of the National Christian Council, as well as two bishops, the President of one Imperial Uni-

versity and the President Emeritus of another, and other very prominent leaders, including two women. The letter portrays the Christian community as "all but helpless" in the sense of anguish which the present developments cause. The action the nation is taking is viewed as self-defence. The signers say they do not believe that their troops have purposely made non-combatants objects of attack. Another notable feature is a two-fold expression of humility.

**Dr. Tagawa Visits China :** One of Japan's most prominent laymen, Dr. Dai-kichiro Tagawa, is on a visit to Shanghai and Hongkong. He is a member of the Lower House, President of the Tokyo Y.M.C.A. and the Christian Literature Society, and ex-President of Meiji Gakuin, Presbyterian school in Tokyo. He functions politically as the right-hand man of the veteran liberal, Yukio Ozaki, and has long been known as a friend of England.

**Korean Work Pushed :** A recent report states that there are 52 Korean churches in Japan proper, with ten pastors, five evangelists, 25 women workers, and about 3700 Christians. The National Christian Council through a committee of Japanese, a Korean, and missionaries, is raising a sum sufficient to support two pastors.

**Bible Exhibit Remarkable :** The Christian Literature Society recently held an exhibit of Bibles in their Tokyo store which included an extraordinary variety and number of volumes. There were 185 Japanese exhibits, beginning with the Gutzlaff Bible dated 1840. Foreign language items totalled 133 in number, among which were many in obscure languages. The books were in large part loaned by the Bible Society, individual owners, and libraries.

**Schools Celebrate Anniversaries :** Meiji Gakuin, Tokyo, on November 3rd celebrated its sixtieth anniversary with appropriate ceremonies, and the unveiling of a monument to the School Song, which had been written by the famous author Toson Shimazaki, a graduate of fifty years ago. In Yokohama the Baptist girls' high school, Soshin Jo Gakko, combined its fiftieth birthday party with the dedication ceremony of a new chapel built in memory of the former principal, the late Miss Clara A. Converse.

**Christian Teachers Organize :** A new society for studying religious education as well as for fellowship within the group has been established by elementary school Christian teachers as a response to the appeal for national spiritual mobilization. They plan to make the most of the request for better religious education issued two years ago by the Department of Education. (832)

**Women Work for Suffrage:** Six churches in Tokyo are serving as district headquarters for the Christian women's suffrage association. Mrs. O. Kubu-shiro and Mrs. Mitsuko Yajima are acting as instructors in the educational campaign. (850)

**Leaders Taken:** Among those whom death has overtaken during the quarter are Admiral Uryu, graduate of West Point and well-known Christian, to whose funeral His Imperial Majesty sent a representative; Mr. K. Ando, the Principal of the Ella O. Patrick Girls' School (Shokei Jogakko) in Sendai; and Mr. Kotaro Shimomura, a member of the Kumamoto Band and Ex-President the Doshisha University, Kyoto.

**New Home for Widows in Tokyo:** To the charitable institutions in the metropolis has been added a home for widows over sixty, built by the Sugamo Baptist Church. Applications began to come in before it was under construction, and its capacity of ten is sure to be taxed. (855)

**Students Study Social Work:** Students in two Christian colleges, St. Sophia and Meiji Gakuin, and in three private universities, Keio, Taisho, and Nippon, met recently at St. Sophia for their second annual conference organized as the Students' Social Work Union of Tokyo. (858)

**Miss Topping to Visit U.S.A.:** Dr. Kagawa's helper, Miss Helen Topping, has been asked to visit America on her return from Europe in the interests of international goodwill. She is stressing especially the part played by the cooperative movement, and feels that the progress being made in Japan may prove very helpful.

**Sugiyama Criticises Pacifism:** At the young people's rally held recently in Osaka by the Kumiai churches, one of the speakers was Mr. Motojiro Sugiyama, disciple of Dr. Kagawa and Diet member, who had just returned from China. In the course of his address he called in question the rightness of the Christian attitude of opposition to war. Recalling the situation that existed at the time of the Russo-Japanese war, he stated that the anti-war attitude taken by some Christians at that time was to be attributed to the poisonous influence of Tolstoi's teachings and the ever-strong utterances of the Rev. Kanzo Uchimura regarding war. He himself, he said, had been led astray by that propaganda, but he realized now that they had all done wrong in swallowing the teaching whole. While Matt. 5:38 seemed plainly to teach non-resistance, we should also bear in mind the message of Matt. 10:34, which says that Jesus came not to send peace but a sword. We must be ready, he thought, even to abandon wife and children and fight, to sacrifice



and serve. We can, therefore, be neither non-resisters nor advocates of war; at any rate, we must not be led astray by sentiment of a humanitarian nature. We must see things in the large, and not take partial or superficial views; otherwise we shall miss the great opportunity before us, in his opinion.

**University Professors Resign:** Prof. Tadao Yanaihara resigned from the faculty of Tokyo Imperial University on December 1 as a result of his advocacy of absolute peace, according to press reports. He is a disciple of Kanzo Uchimura and prominent as a Christian leader. One of Japan's most famous astronomers, also a well-known layman and Sunday-school worker, Prof. Issei Yamamoto, of Kyoto Imperial University, has also been released because of his views on peace. It is said that several others in similar circumstances have been quietly removed.

**Evangelist Moves Students:** It is reported that students are relatively open to the message of the gospel these days, and evidence from Kansei Gakuin University in Nishinomiya tends to prove it. During the recent visit of the Rev. S. Kimura, evangelist, the response was very good. Dr. C. J. L. Bates, the President, writes, "There is no doubt that there is a seriousness about our students that is more than usual. They are facing the realities of life and for some of them, it may be, of death." When Mr. Kimura made his appeal to some 1200 students, 600 responded to give their lives to Christ, of whom seventy were baptized at one time in a subsequent service.

**Temperance Movement Makes Progress:** More than 3000 temperance societies exist in Japan, according to the latest report of the national temperance league. There are 20 temperance villages, with 160 others definitely on the way to becoming such, according to Dr. E. C. Hennigar, of the United Church of Canada, full-time secretary. The movement aims at present at moving the government to double liquor taxes and prohibit importations. A letter from a society member in China relates that by strict command the use of alcoholic drinks is forbidden to all officers and men in the front lines, especially those in the aviation corps. This is said to be in great contrast to conditions even as late as the Manchurian incident, when many airmen had the spirit of "Eat, drink, and be merry, for tomorrow we die."

**Olympic Committee Denies Rumor:** The organizing committee for the 1940 Olympic Games, scheduled for Tokyo, have officially announced that there is no ground for the rumors of a cancellation of the event.

**New Commentary Completed:** The Rev. Shozo Arakawa, Baptist literary worker, has completed the publication of a "Modern New Testament Com-

mentary," which has attracted favorable attention. Writers from several denominations have contributed to the twelve volumes. The volume on the Gospel of John includes a fresh translation by Dr. Y. Chiba.

**New Magazine Founded:** "Monuments Nipponica," a semi-annual magazine devoted to Far Eastern culture and published by the St. Sophia University in Tokyo, has just made its appearance. The aim of the founders is to link up the research work of scholars in both East and West. The English, French, and German languages are used. Translations of early Japanese writings will be featured.

**Veterans Retire:** The Rev. and Mrs. J. Wallace Moore of the Southern Presbyterian Mission, have retired and returned to America after some fifty years of service. They have been living in Takamatsu, and they leave two sons in active service in Japan. Another longtime missionary, Miss Susan A. Pratt, of the Women's Missionary Union, who had been Principal of the Women's Bible Training School in Yokohama for 35 years, left recently after 47 years of service.

**Girl's Patriotism Organized:** It is reported that more than 15,000 students of girls' high schools in Aichi Prefecture have formed a patriotic association concerned with the promotion of the national spirit. They are assisted by the local branch of the women's patriotic association, and have decided to introduce military training.

**Recent Visitors to Japan** include Dr. A. W. Beaven, President of the Colgate-Rochester Divinity School, Dr. Merle Davis, born in Japan and now serving with the International Missionary Council, Bishop Moore of the Southern Methodist Church, Muriel Lester, of Kingsley Hall, London, and others.

**Kagawa Group is Active:** Larger than ever before, the annual retreat of the Kagawa Fellowship, a group of missionaries who cooperate with the famous ("Number One") Japanese Christian, was held near Tokyo as usual in November. Eighty-four were present. An inspiring program featured by Dr. Kagawa's addresses was carried through. He answered questions put by the attendants. Mr. C. P. Garman, of the Christian Literature Society (Kyo Bun Kwan) is the secretary of the group.

**New Rural School Planned :** Having centered its program very largely in the cities heretofore, the YMCA has decided in the present emergency to open a rural winter school for young people. They have chosen a town in Shizuoka Prefecture as the location, and are to begin in January. It is reported that Dr. Kagawa will assist. (863)

**White Cross Fights Tuberculosis:** In connection with their Christmas seal campaign the Japanese White Cross Society, established in 1910, reports that they have a panel of physicians who will examine patients gratis when necessary, and that the annual loss to the country through tuberculosis is ¥800,000,000. The death rate per 10,000 in Japan for 1935 from T. B. as compared with other countries is given as follows: Japan 19.8; England 8.4; Denmark 7.4; Germany 7.0; U.S.A. 6.2.

**Pleasure Resorts Restricted:** The Tokyo police have decided not to grant further permits for the opening of bars, cafes, restaurants, dance-halls, or geisha houses. It is reported that none will be allowed hereafter near hospitals or on main streets.

**Avenging Heroes Commemorated:** December 14 marked the 235th anniversary of the slaying of their enemy by the famous 47 "ronin" or roving knights, whose exploits have constantly been praised ever since in story, song, and drama. Their tombs in Tokyo were visited by crowds, and the official broadcasting of the day included a program in their honor. The Kabuki drama, Chushingura, which tells their story, is one of the most popular of plays.

**A Lesson from the Air-defence Drill:** A Christian educator has written that during the anti-air-raid drill the citizens were ordered to keep light from showing outside their houses. "The best plan, some of us felt, was to go to bed early, thus making sure of absolute darkness. We were reprimanded for this foolish, mistaken notion. At the time of a real air-raid, who can go to bed and sleep? On the contrary, one must be wide awake to take defensive measures, either in the dark or under covered lights. Therefore, the second night of the maneuvers we were obliged to do our daily routine work with our lights well covered. This experience gives us a good hint in another direction. And this is as to how we should adjust our daily work in a time like the present. We should not be so entirely absorbed by the thought of the fighting as to neglect our tasks. What is important is to keep our heads cool and our hearts warm and to be faithful to our assigned tasks . . . ."

**SideGlances:** The Sunday School association changes its badge every year, and the latest is a conventionalized dove with a cross in the center . . . . A popular movie released by a local studio this fall centers in the experience of a Japanese girl in a Christian school, an adaptation of a novel . . . "The Good Earth," advertised here as "The Great Earth," is being read in Japanese translation along with Mrs. Buck's other novel, "Brothers," and has had an exceptional popularity on the screen . . . The Rev. and Mrs. Paul Reed, of the Southern Methodist Mission, have resigned voluntarily from their



work at Kansei Gakuin University and returned to America as a result of the present situation. . . . Christmas is being observed everywhere, but less ornately than usual.

**Former Missionary Becomes Union Church Pastor :** The former President of the Seinan College in Fukuoka (Southern Baptist), the Rev. G. W. Bouldin, D.D., has returned to Japan to take the pastorate of the Yokohama Union Church, which ministers to the foreign community of the city. He succeeds the Rev. Harold W. Schenck, who has accepted the pastorate of a church in America.

**New Books Published:** Though the reading of religious books is said to have declined somewhat recently, their publication goes on. The newest addition to the list of the Library of Christian Life and Thought, Tokyo, is "Concerning Christian Love," written by Prof. Yamaya, of the law department of the Third Higher School in Kyoto. They have also put Barth's "Credo" and Dr. Brunner's book, "The Church and the Oxford Group Movement" on the market.

**Korean Mission Schools to be Closed:** According to the "Korea Mission Field" official applications for closing Soongui Girls' School and Soongsil Academy, Pyeng-yang (Heijo) were made on October 29, and application for closing the Union Christian College in the same city was made on November 1. The Presbyterian Church in the U.S.A. (PN) thus closes out educational work which it has carried on for over fifty years in the city of Pyeng-yang. Concurrently with this news it was announced that a Korean layman, Mr. Lee Chongman, who formerly gave half a million yen for rural work, had promised to donate ¥1,200,000 to start a men's college in Pyeng-yang, of a different type, however, than the college which is to be closed. Two other Korean Christians announced likewise that they would sponsor a new boys' school and a girls' higher common school respectively in the city. Most of our readers are familiar with the reasons for the closing of these institutions and with the general problems confronting Christian educational work in Chosen today, questions which cannot be discussed in these pages.

**Doshisha Head Tenders Resignation:** President Hachiro Yuasa of Doshisha, recently tendered his resignation to the Board of Trustees of that institution. It is reported that the resignation has no connection with the difficulties from reactionary elements which have beset the path of the president since his assumption of office. The trustees of Doshisha on December 23 regretfully accepted the resignation.

# Christian Literature Society Notes

(*Kyo Bun Kwan*)

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Like other publishers, the C.L.S. is limiting the number of new publications for the time being, on account of national conditions, the rise in the price of paper and the general preoccupation of the public with war time activities and funds. It would seem that there cannot be much time or money to spare for books just now. However, it is a remarkable and very encouraging fact that sales have not fallen off so far; indeed, the statistics for the first ten months of this year, including the beginning of the war, show a very marked advance, especially as regards Japanese books in general and the Society's own publications.

## RECENT PUBLICATIONS

UEMURA MASAHISA TO SONO JIDAI (The Life and Times of Rev. Masahisa Uemura), by Rev. Wataru Saba, Dr. Uemura's son-in-law. The publication of this book marks a notable event. The complete work is to be issued in five stout volumes, the first of which has come from the press and contains 800 pages with 150 illustrations. Altogether there will be 750 illustrations in the completed work, gotten together from many sources and illuminating the times about which the author writes. The Kyōbunkwan is issuing a limited edition of 500 sets, which are sold at ¥30 on subscription (in advance or by instalments). This comprehensive work covers the Christian progress and circumstances during the greatest period in the history of the Japanese people. It will be indispensable as a book of reference. It will bring inspiration to readers, who follow the great career and learn more fully of the faith and labors of Rev. M. Uemura, one of the spiritual fathers of the modern Church in Japan. It would not have been possible to get this material together and compose a work of such magnitude without a contribution providing for editorial outlay. It is owing to the liberality of Mr. Hattori, a devout layman, that the writing of these volumes was successfully accomplished.

PROTESTANTO KIRISUTOKYO NO GENRI (The Principles of Protestantism), by Dr. S. H. Wainright, 277 pp, Price ¥2.00. An important book by one who brings to his task the gift of vision, with wide knowledge of theology, history and the trends of Protestant thought, past and present. Dr. Wain-

right shows that Protestantism is not merely a negative attitude, but stands for living, constructive principles and ideals.

THE ORIGIN AND EVOLUTION OF THE SEMITIC ALPHABETS, in English, by A. S. Kotsuji, B.D., Th.D., founder of the Institute of Biblical Research, Tokyo. He was educated at Meiji Gakuin and studied in the U.S.A., and is the author of the first Hebrew Grammar to be written in Japanese. This study of many ancient alphabets is mainly of interest to scholars, students of archaeology, philology, history and, of course, the text of the Old Testament. But even to the uninitiated it is fascinating to dip into; there is romance in the mystic characters, some of them not yet decipherable—fragmentary relics of dim ages past. The illustrations of ancient scripts are excellent. It is a well printed, well bound volume of 288 pages. Price ¥15.00.

YONEKICHI OGOSHI, by Rev. Sugai. 50 pp. Price ¥0.50. A sketch of the conversion and life of an earnest Christian at Takasaki, who died last year, aged 93. Though an illiterate man, who could hardly read his Bible, he had a great grasp of the Faith, and as an employer of labor had much influence among working men. There is a preface by Yamamuro Gumpel.

KIRISUTO DEN, by Rev. Eizō Moriyama, pastor of the Congregational church at Omuta, is a Life of our Lord, useful for inquirers and Christians, not too difficult. 323 pp. Price ¥1.50.

SHITO PAURO is a translation by Prof. K. Sugimori of Walker's *The Secret of the Power of Paul* (Abingdon Press, New York). 218 pp. Price ¥1.00. It also is not difficult for the ordinary layman.

C.L.S. is agent for A HISTORY OF THE CANADIAN MISSION, by Rev. T. Kuranaga, paper, ¥0.70, and cloth, ¥1.00; TOUSSAINT LOUVERTURE, the brave but basely deceived patriot of Haiti, by Wendell Phillips, translated by Y. Hirayama, price ¥0.40; a pretty book on the Meanings of Flowers, printed at Peiping; and others.

## BOOKS FOR CHILDREN

It is a happiness to the Department for Women and Children, as well as for the printer, who took infinite pains over the colored pictures (even to spending sleepless nights!) that we have on sale for Christmastime six of the SEISHO E-BANASHI SOSHO (Bible Books for Small People) Series, translated by T. Hosokai, with the special permission of the Student Christian Movement Press, London. These delightful little books in katakana, for children from five to ten years old, have each 28 pages of letterpress and



illustrations facing every page. Some of the drawings are by the famous Palestine picture artist, Miss Elsie Anna Wood. The subjects are: No. 1. Baby Moses; No. 2. The Star of the King; No. 3. Jesus, Friend of Little Children; No. 4. The Wonderful Doctor (Healing of the Nobleman's Son); No. 5. The Lost Coin; No. 6. Hosanna. The price is only Twenty-five sen each.

DABIDE (Story of David) belongs to the series adapted by permission from the publications of the Standard Publishing Company, Cincinnati, translated by T. Hosokai, which have been coming out year by year. DABIDE is the eighth of these popular picture books. It is in hiragana. 25 pp. Price ¥0.20.

## MUSIC

HYMNS IN ENGLISH, hitherto bound in red cloth, price ¥1.00, has now come out in neat, strong paper covers at ¥0.70. If 500 or more are ordered by a school, a special edition can be supplied, in either cloth or paper binding, with the name of the school printed in.

HIKO SEIKWATSU TO SHINKO (An Aviator and Faith), that most opportune book for the times, by Tsuchihashi Sakae, price ¥0.35, continues to be in demand, and also SEIGA NURI-E (Sacred Pictures for Colouring), at only Fifteen sen for a packet of 32 outline pictures. These seem to be popular. Mothers are pleased with them, saying that the children clamour for pictures to paint and they often find it difficult to get suitable ones. These are good for home use, kindergarten and primary school.

The Christian Literature Society has received a donation of ¥20,000 from the Japan Mission Council of the Methodist Episcopal Church, acting for the Woman's Foreign Missionary Society of the Methodist Episcopal Church. This is to be named the Tokiwa Endowment Fund, in memory of the Tokiwas, conducted for many years at Yokohama.

The productive income from this Fund is to be devoted to the publication of books and periodicals suited to women and children, the need of which literature is felt but the issuing of which is not justified by market conditions.

Miss N. Margaret Daniel, Hostess of the Tokiwas, Woman's Room in the Kyōbunkwan Building, was active in arranging for this donation. It was through her efforts that the Tokiwas Memorial Room was endowed at the time of the construction of the new Kyōbunkwan Building. The ladies of the Japan Mission Council of the Methodist Episcopal Church are holding an additional ¥5000, the income from which is to be applied on the maintenance of the Tokiwas Memorial Room.

—S.H.W. and A.C.B.

# Boko Reviews

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Edited by L. S. Albright

*THE FIRST FIVE CENTURIES: History of the Extension of Christianity.*  
Kenneth Scott Latourette. Harper & Bros.

The professor of missions at Yale has set his hand to a monumental task in issuing the first of eight volumes in a forthcoming history of the Christian movement from its beginnings to the present. In the introduction the author states the need for such a work. "Strangely enough never has anyone undertaken in an inclusive and thorough fashion to tell the story of the expansion of Christianity,—of the permeation of the meal by the leaven." In any case Dr. Latourette with his life-long concentration upon this field of study and teaching is exceptionally well qualified for the attempting of this *magnum opus*.

In the nature of the case any one-volume treatment of the first half-millennium of Christian history can be no more than a rapid survey of an oft-travelled field. Innumerable experts have already subdivided the area into almost innumerable sections for research, and have presented and grappled with more problems than our present author can even find space to mention. He uses neither the microscope of minute analysis nor the technical instruments of original research. He does not in fact devote much time to the up-to-the-minute literature issuing from the laboratories of contemporaneous historical and textual investigation. But he does something which for the average reader may be a more valuable service. He moves along the entire field as a competent guide with a firm grasp of the general trends and conclusions of the scholarship of the past generation. The book is the deposit of enormous reading,—in the exhaustive bibliography of thirty packed pages more than one hundred standard works are cited as being related to the first chapter alone,—and yet the process of assimilation nowhere reveals itself. It is the work of a mature, balanced mind presented in a readable style.

The eight chapters cover: The background, the inception of Christianity, the geographical spread until Constantine, the content developments in the same period, the spread from Constantine till A.D. 500, the effect of the environment on Christianity, and the concluding summary.

Seven main problems are set for answering. What was original Chris-

tianity? Why did it spread? Why was its spread sometimes retarded? By what processes did it spread? How did it change its environment? How was it changed by its environment? Can any relation be traced between the processes used and the changes effected or experienced?

The answers to all these questions are of the highest concern to Christian workers, especially in non-Christian lands. Professor Latourette finds that early Christianity with all its debt to its Hebrew lineage and its historic context was nevertheless a new, original and distinctive thing deriving essentially from the life and death of Jesus and the later experiences of the first disciples. With the advent of Christianity the ancient world felt a "fresh irruption" of life. "In its idea of God, in its concept of the nature and destiny of man, in its saviour and in its organization, its ministry, its world-view, its literature, its art, its public and private worship, and in its ethics it made an original contribution."

In the spread of Christianity the unique instrumentality was the church, an organization unknown to any other religion. The pastoral function of the ministry and the sacraments, especially the eucharist, were unifying forces. Christian literature was a powerful instrument. "The impulse which came from Jesus stimulated to creative activity of the highest order minds drawn from a culture from which the genius of originality seemed to have departed."

The Christian influence upon art and architecture was pronounced, as was its formative stamp upon language. It made the Greek *koine* universal, and it greatly refined Latin. While virtually destroying many local dialects it lifted to permanence the Armenian, Syrian and Coptic tongues, and indeed established the national consciousness of these lesser peoples. Among the undeveloped tribes of the north it put its Gothic impress on every phase of life.

Christianity purified the family, elevated women and children, cleansed the ethical life of individuals, encouraged benevolence, promoted education, and offered a lofty view of history and of the potentialities of mankind. This achievement it has repeated wherever it has set itself to leaven a non-Christian culture. What it did not do was to change the basic economic classifications of society. It did not materially modify the system of wars nor lessen their frequency. It did not stop slavery. It did not even attempt to lift the general level of society to conformity with the high ideals set for individual Christians. At first it was a small movement of those who were in the world but not of the world. After Constantine when it inherited the world it bifurcated into the conformity of the common members and the detachment of the monastics, thus literally straddling the issue. The author makes it clear, as any reading of history must do, that with all its leavening influence on society the Christian church never made a Christian world,—



in the first five centuries at least, it never even tried.

What changes did Christianity experience as a result of its contact with the various environments of the ancient world? Many surface changes took place. There was a blending of art and architectural forms. Pagan festivals were assimilated,—intentionally in many cases. Marriage and funeral rites were affected.

The form of Church organization was largely a transference of Roman administrative models, one of the most highly efficient achievements in history. Christian theology, while it did not entirely capitulate to the mood and method of Greek philosophy was fundamentally influenced by both the Platonic and Aristotelian streams of speculation. In fact the Hellenic mood of hospitality to other thought forms than its own was stronger in early Christian circles than we are sometimes willing to realize.

But with this marked synthetic tendency in thought, there went an opposite mood of intransigency toward customs or institutions thought to be hostile to the Christian system. This early showed itself in the attitude toward war, the oath and the holding of civil office. It poured itself out in denunciation of pagan sexualism and of the public games. It developed into a stern martyr complex, which came later to invite persecution and death. Never in history had there been anything like the universal Christian practice of setting limits to the authority of the state under terms of one's own moral and religious judgments.

That was the early scene,—intellectual breadth in the interpretation of an intense religious experience, yoked to an unyielding limitation of loyalty to the civil authority. But after Constantine the picture gradually reverses itself. Now we see a stereotyped formulation of creedal statement joined to an increasing conservatism and conformity toward society.

It may be that the final purposes of history were well served by a Christian movement which was a restless yeast in the Augustine society when the world was inclined to be static and over-organized, and which when the state was crumbling hardened into the cement of permanency. Which should be its function in Japan today?

We shall await with eagerness the coming out of Dr. Latourette's next volume which should carry us into a period in the extension of Christianity that is of peculiar interest to foreign missionaries. —Charles Iglehart.

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*SELECTED ESSAYS OF MANSHI KIYOZAWA. Translated from the Japanese by Kunji Tajima and Floyd Shacklock.*

One of the most valuable pieces of work being carried on today by the modern missionary in Japan is the translation of representative Japanese

religious writings. These fall into two major classes. First there are those which set forth the ancient faiths in their historic evolution and second those revealing the impact of Christianity and western thought in general on these ancient faiths. These selected essays from the writings of a leading Buddhist thinker of the closing decade of the nineteenth and opening decade of the twentieth centuries belong decidedly to the second class of books.

The volume under review is what the title suggests, namely a selection from the writings of the Buddhist scholar Kiyozawa which comprise three good sized volumes entitled respectively "Philosophy and Religion," "Faith and Culture" and "Diaries and Analects." The selections are made from the second and third of these three volumes.

In the first division of these selected essays entitled "Spiritualism" we get the author's main philosophical position. The term "Spiritualism" is a bit misleading as the translators themselves recognize in a foot note. The Japanese original is "Seishin-shugi." If one gets at the meaning of this through the actual content of his philosophical view rather than through the ordinary meaning of the word then the term "Idealism" or "Philosophical Idealism" would have been a better index to his general position. To be sure, the author himself differentiates his position from "Monistic Idealism" for he gives due recognition to the reality of the physical world. In fact, as a typical modern Japanese he would give a very big place to the physical aspect of human life. However his main emphasis is on the reality of the spirit and the need of subjecting the rich content of the material world to spiritual ends. Some times he carries this point as to the primacy of the spirit so far that he is in danger of lapsing into the typical Buddhist position which makes the external world little more than what each individual makes it to be for himself. But even at such points he expresses this view really more with a Kantian flavor or in the way of a Fichte than in the ordinary Buddhist way. In fact, it is plain that the author has steeped himself in the philosophy of Kantian and post-Kantian Idealism and so, as we have intimated above, these essays reflect far more faithfully the impact of western thought on modern Japan than they exhibit the traditional view of Japanese Buddhism.

In the second division entitled "Faith" one gets an insight into his real religion. It is quite clear that he has a real faith in the divine and that he conceives of the divine primarily in terms of Ideal Personality though in typical Buddhist fashion he leaves room for other conceptions which if really accepted would more or less neutralize his own view. Some times he comes dangerously close to that disastrous subjectivism which makes the object of faith depend apparently for its existence upon the one who has the faith as when he writes, "We do not believe in gods or Buddha because they exist.

Rather they come to exist for us when we believe in them." However when one reads such a sentence in its context it becomes clear that what he really means is that even God, or the Eternal Buddha, does not exist for us until we become conscious of him and believe in him. It is therefore more a reflection of Kant's famous affirmation that we can know the ultimate only in the sense of "what it is for us" and of Schleiermacher's insistence that the heart of true religion is a real "consciousness of the divine." If he were just a typical Buddhist of the old style he might very well say that even the Eternal Buddha Amida is only the personification of man's own ideals rather than a really existent, supreme Personal Being since the Buddha as Ultimate Reality wholly transcends man's powers of understanding. But he rejects that view clearly when he writes, "Some scholars will have it that what are called the commandments of God or Buddha (i.e. the Eternal Buddha Amida and not the historical Buddha Sakyamuni) in religion may be completely identified with the dictates of conscience. But this only shows that they have still to attain some religion. We have morals alone before we acquire any religious faith." And that "mere morals" are not sufficient for sinful man, in his opinion, is clear when he says further, "We vainly mention the prick of conscience, and vainly speak of sin and crimes, but we can not see any of our words turned into action. True religion is quite different." And the difference is that man is somehow empowered by a power *other than himself* that saves him from sin and enables him to achieve his moral ideals.

Part three entitled "Notes on the Finite and the Infinite" and part four entitled "Priest's Fan Diary" are devoted to stray thoughts on many subjects. Occasionally one finds here rather striking ways of saying a thing but most of it abounds with spiritual commonplaces such as fall all too easily from the lips of the average idealist motivated more or less by a religious faith.

As we said above, the real value of this volume for the western reader is not in the light it throws on the content of the ancient faiths of Japan, though these essays were written by a Buddhist scholar, but rather in that it exhibits so unmistakably how greatly at least the more intelligent adherents of these ancient faiths have come under the influence of Christian thought and western idealistic philosophy.

—A. K. Reischauer.

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**REBEL RELIGION.** B. C. Plowright. Foreword by John Macmurray. Round Table Press.

"Sirs, what must I do to be saved?" How many today stand bewildered by the destruction that wastes the earth—deadlier war than was ever known before, falsehood interwoven with truth and dinned into ear and mind by newspapers or almost omnipotent governments, unemployment, industrial



strife, and all the rest of it! In face of this what has the church to say? One school maintains that salvation means the salvation of individuals. One man is changed or converted, goes and shares his experience with or preaches to his neighbor who is thereupon changed, and so on. Another school maintains that this is a fatal simplification and that no presentation of Christianity which does not take account of the part society has in the development of personality is adequate.

The latest addition to the literature of the latter group that I have seen comes from a Congregational minister in London. Its title is provocative and its contents do not disappoint us. The chapters follow a well-proved pattern, first of all the Debacle, the collapse of the social and international order, the catastrophe of which we are the unwilling spectators. After the flood came The Tower of Babel, the clamour of voices proclaiming panaceas. It is hardly necessary to say that these are Fascism, Communism and Christianity. It is frequently said that the former two come to about the same thing, but Plowright points out several important differences between them. Communism is a philosophy which resulted in a revolution; Fascism is a party with ill-defined objectives which when it gains power produces rationalization. Communism has certain goals explicitly set forth, it has direction. No matter how much it departs from its standards in practice, they remain the supreme court of appeal. Fascism is opportunist, its ideology—if it can be so dignified—is different before its seizure of power and after. Plowright finds much in Communism that is in the teaching of Jesus but not in Christianity today. He agrees with Stanley Jones and John Macmurray and many others in saying that Communism would never have grown as strong as it is had the Christian church not neglected some aspects of the gospels. Therefore Christianity is closer to Communism than it is to Fascism. In fact if Communism would only purify itself from certain anti-religious and anti-libertarian attitudes, it could be an ally of Christianity whereas Fascism never can.

In his interpretation of the message of the Kingdom of Heaven, Plowright finds that the Church has distorted Christ's teaching by following the line of least resistance. That is, it has over-emphasized religious experience; Jesus did not ask that so much as obedience from his followers. It is easier to have a "religious experience" than to carry out the ethical demands of Jesus. Secondly, the church has over-emphasized sin and neglected to root out of society that second great foe of personality, fear. Most people are repelled by gross sins, so Christianity has an instinctive ally in the natural man when it denounces them. The causes for fear, however, lie in society, and attempts to remove them would bring the reformer against vested interests. Therefore the Church has tended to shirk this. But we can never "save" a man unless we remove some of the evils of society. A man can be

converted, but if he loses his job because of an economic slump, what a mockery it is to tell him he is saved! Plowright's interpretation of Jesus' doctrine of the Kingdom is original. When Jesus started his campaign in Galilee, he thought that a nation-wide repentance would bring in the Kingdom. On the failure of this hope, he entrusted the Kingdom to his disciples. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." That is, the conditions and relations characteristic of the Kingdom of Heaven should be realized within the church. "Jesus trusted for the redemption of society not so much to the influence of Christian individuals working in and through the existing political communities, as to the challenge of another community, itself organized on a basis of love and regard for personality." Paul, the author maintains, grasped this essential idea of his Master's, and his letters are always based on the assumption that he is addressing a colony of heaven. I should add that there is a clear recognition in this chapter of an individual's responsibility to God and the need of repentance. The Kingdom is not a Utopia created by man, but God's plan for his children, and the latter help or hinder by the nature of their response to God's call.

The Christians will be the salt of the earth, therefore, only if they are a colony of heaven. It is not enough for each Christian to be a saint by himself. Since it is truer to say that society creates the individual than that the individual creates society, Christians can save men only by the creation of the right sort of society. Does this mean going into politics? It does not exclude that, but it means primarily a re-birth of the church, so that it embodies the principles of Jesus, honor for service rather than possession of money, service rather than profit the dynamic of society, and of course a brotherhood of all men unbroken by nationality, race or class. If these principles were realized within the church and proclaimed fearlessly, many would leave it and certainly there would be persecution, but only by risking its life can the church save it.

Many Christians will disagree with the author at several points, but his interpretation of the message of the New Testament and his conclusions cannot be dismissed lightly. Fascism, Communism, Christianity and the salvation of society are subjects that have been dealt with frequently, but there are several new insights in the book. Plowright writes like a preacher, but if this means occasionally a tautological trite style, it also means that he is often vivid, stimulating and penetrating. Those who are tempted to controversy by this review in particular are recommended to read it.

—W. H. H. Norman.

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### Publications of the Society for International Cultural Relations

JAPANESE SCHOOL LIFE THROUGH THE CAMERA,

THE NOH DRAMA,

A GUIDE TO JAPANESE STUDIES,

BIBLIOGRAPHICAL REGISTER—JAPAN AND THE FAR EAST—for 1932.

Missionaries condemned to live in Tokyo have certain compensations. These include the splendid series of lectures on Japanese Culture being given by the above society and the recent preview of cultural films for export. The Society has now begun to publish certain of these lectures, thus making them available to all foreign residents in Japan and to scholars and students of "Things Japanese." This is a most praiseworthy undertaking and deserves all encouragement.

The first title on our list is not a book at all, but a series of fifty large photographs (8" x 12") with Introduction, Index and individual Titles in English, French and German. The pictures illustrate school life in urban Japan from Kindergarten to University. The schools were evidently selected with a view to making the best possible impression, and so are by no means representative of Japanese schools, even in cities. But the pictures reveal the standard toward which the nation is working—for a poor country, a very ambitious standard indeed. As one would expect in a land where photography is an art, the pictures do full justice to the theme, which itself is one of surpassing human interest—the education of children and youth. It is to be hoped that the delegates to the World's Educational Conference in Tokyo last summer made the best possible use of this *omiyage*.

Unfortunately the series of films—Primary Schools in the mountains, on the Plains and at the sea-shore, Flower Arrangement, A Day with an Artist, and Pottery-making Old and New Styles, were not ready in time for the above conference. I must digress long enough to pay tribute to the artistic beauty of the backgrounds, the charm of the human material and the thoroughly good impression of the films—not one jarring note in the whole series. If this be cultural propaganda, let us have lots more of it.

The treatise on the Noh Drama is most commendable from the standpoint of an amateur. It is short and to the point, yet explains the history, development and salient features of the Noh in a way to whet the appetite for more. Two representative Noh dramas—"Feather Robe" and "Princess Hollyhock" are printed with brief introductions, while the text is given in characters with accompanying Romaji, as well as the English translation. Thus tourists may understand by following the English; foreign residents in Japan may follow the actual recitations and songs by reading the Romaji, while more advanced students may read the characters, with an occasional glance at the Romaji above. Puns are explained in brackets; there is an



illustration in color of each play and a number of photographs of some of the masks and robes used in the plays.

A Guide to Japanese Studies provides articles of an introductory character on Japanese History. Buddhism (2), Shintoism, Japanese Art, Classic Literature and Modern Literature. As the titles indicate these are orientation studies, and again as an amateur in the field, I should judge that they fulfill their purpose reasonably well. The orientation study on Japanese History is a technical survey of source materials, historical societies, publications, "schools" of historical study and research, etc. Neither of the two studies in Buddhism pretends to give any light on what Buddhism is and not much on its history in Japan, but points out where such light may be found on the fourteen sects and fifty-six sub-divisions which constitute Japanese Buddhism.

The study of Shinto is somewhat different, being more popular in style and giving an outline of the development, or rather the recovery of Shinto by a process of disentanglement from Buddhism, Confucianism and Taoism, and its more recent development into State Shinto. There is no attempt to deal with Sect Shinto, but the writer is very practical in his suggestions for taking up the study of Shinto whether as a general interest, special hobby or serious research, and generously offers to assist students and investigators. The Bibliography is necessarily brief but clear and attractive.

The study on Art is treated historically and the influence of E. F. Fenelossa is gratefully acknowledged, as well as that of several Japanese amateur art students who did much to stimulate interest in art. The study of Classical Literature is very brief but quite interesting. The approach is not technical but philosophical; that of Modern Literature is descriptive. But the latter writer finds room for one or two very interesting remarks:—that literature has always ranked lower than painting in Japan, that the composition of *haiku* and *tanka* are hobbies and do not argue that all Japanese are poets, but that they find diversion in this literary form. The powerful influence of foreign literature is acknowledged, beginning with the political novel which inspired political leaders in the Meiji Era to use this medium to promote their reform ideas.

The Appendices, with lists of Libraries, Museums, Research Institutes, books, periodicals, scholars, etc.—again in character, Romaji and English—are very valuable. The English proof-reading leaves something to be desired, but the general workmanship is excellent. We congratulate the Society and trust that this work will continue. And while providing the best possible facilities for the researches of foreign scholars, we trust that the average reader of general interest will be remembered in authoritative but popular treatises of the various phases of Japanese culture and religions.

—L. S. Albright.

# Personals

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Compiled by Margaret Archibald

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## NEW ARRIVALS

- HART. Miss Frances M. Hart (FMA) arrived in Japan on the M.S. "Heian Maru" on November 17. Address: 50, 1-chome, Maruyama Dorl, Sumiyoshi Ku, Osaka.
- LEACH. Miss D.E.M. Leach (IND) formerly a C.M.S. missionary in Kenya, East Africa, has come to Japan to join Miss A. H. Wright in her work for lepers at Kumamoto.
- STILL. Mr. and Mrs. Owen Still (YJ) recently arrived from the United States to join the Yotsuya Mission. Address: 6, 2-chome, Naka-cho, Yotsuya, Tokyo.
- TAYLOR. Miss Grace E. Taylor (UCC) of Saskatoon, Canada, arrived at the end of September to join the staff of the United Church of Canada Mission. She is studying at the Language School. Address: 2 Torii Zaka, Azabu, Tokyo.
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## ARRIVALS

- GILLESPIE. Miss Jessie C. Gillespie (JEB) returned from furlough in England in September and is continuing her work in Takasago.
- HEPNER. Mrs. C. W. Hepner (ULC) is arriving in Japan on January 12, from Germany, where she spent some months with her parents.
- HIND. Mrs. J. Hind (CMS) who has been on short furlough in Canada, arrived on December 15 on the S.S. "Hiye Maru."
- HUMPHREYS. Miss Marian Humphreys (PE) returned from furlough on November 13, and will retire from the Mission on December 31, 1937, to be married.
- JOHNSON. Miss Katharine Johnson (MES) arrived on September 24, to resume her work in the Hiroshima College for Women.
- LIPPARD. Miss Faith Lippard (ULC) returned from regular furlough on the "Kiyozumi Maru" reaching Yokohama, December 9.
- MCKENZIE. Prof. A. P. McKenzie (UCC) and son Peter returned from Lon-

don, England, on November 6. Prof. McKenzie has taken up his work at Kwansei Gakuin. Mrs. McKenzie has remained in England for a few weeks with her father, but expects to return to Japan early in January. Their daughter Peggy is engaged in secretarial work in London.

NOSS. Rev. and Mrs. G. S. Noss (ERC) have returned from furlough and are again living at 10 Daimu-machi, Aomori.

THOMPSON. Rev. and Mrs. Everett W. Thompson (MEFB) and son plan to sail from New York via Panama on Christmas Day for Japan for work in Nagasaki. Mr. and Mrs. Thompson were missionaries in Hirosaki during their first term and have been at home since 1931 in pastoral work in New Hampshire.

THOREN. Miss Amy Thoren (JEB) returned in October from furlough in the United States and is living at Daiki Densha Ekimae, Kamiichi Cho, Yoshino Gun, Nara Ken.

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## DEPARTURES

ALEXANDER. Mrs. R. P. Alexander (MEFB) sailed from Yokohama on the S.S. "Empress of Japan," on December 3, for furlough in the United States and Canada where she will visit her children and other relatives.

BUXTON. Rev. Barclay F. Buxton (JEB) returned to England via Canada, sailing from Kobe on November 5.

CARY. Rev. and Mrs. Frank Cary (ABCFM) of Otaru and Mrs. Otis Cary (ABCFM—retired) left for furlough in the United States on January 13.

CURTIS. Miss Edith Curtis (ABCFM) of Baika Girls School returned to the United States on health leave on December 7. Address: 14 Beacon St., Boston, Mass.

MOORE. Dr. and Mrs. J. W. Moore (PS) left Japan early in November. They have retired from the mission after more than forty years of service. They are now in Honolulu with their daughter Eleanor, but will later go to the United States.

REED. Dr. and Mrs. J. Paul Reed (MES) returned to the United States on the S.S. "Empress of Japan," early in December. At present they do not plan to return to Japan.

UTTLEY. Miss I. C. Uttley (CMS), who went to Hongkong on short leave in September, has been advised by the doctors to take her furlough directly, and hoped to sail for England at the beginning of December.

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## CHANGE OF LOCATION

BEE. Mr. and Mrs. William Bee (JEB) have moved from Kobe to Kyushu, 2 of 153 Komeya Cho, Saga Shi.



- BUSHE.** Miss S. L. K. Bushe (CMS), who recently returned from furlough, is now living at 75 Dai Machi, Akasaka Ku, Tokyo.
- COLLINS.** Mr. and Mrs. A. M. Collins (JEB) have moved from Kobe to 6 of 209 Okada Machi, Nagano Shi.
- CUTHBERTSON.** Miss Florence Cuthbertson (JEB) has moved from Akashi to Naizen, Yagi Cho, Takaichi Gun, Nara Ken.
- JONES.** Mr. and Mrs. Tudor Jones (JEB) are now residing at 10 Shimizu, Yume no Mura, Minato Ku, Kobe.
- LEGALLEY.** Mr. Charles M. LeGalley (ERC) is attending the School of Japanese Language and Culture in Tokyo, and is residing with Mr. Douglas W. Overton, No. 3, Rikkyo Daigaku, Ikebukuro, Tokyo.
- MCNIGHT.** Rev. and Mrs. William Q. McKnight (ABCFM) have moved from Sendai to Hidakami Nojo, Nakatsuyama, Yoneyama Mura, Tome Gun, Miyagi Ken.
- SEIPLE.** Dr. and Mrs. William G. Seiple (ERC) formerly of Sendai, have moved to No. 3 Daimachi, Ichigaya, Ushigome Ku, Tokyo. Dr. Seiple has joined the faculty of Nihon Shingakko, the Theological Seminary of the Church of Christ in Japan.
- TOPPING.** Rev. and Mrs. Henry Topping (ABF) have moved from Setagaya Ku, Tokyo, to Ishiki Besso, 2932 Minamihama, Katase, Soshu, Kanagawa Ken.
- TREMAIN.** Rev. and Mrs. Martel A. Tremain (PN) have moved from Nokkeushi, Kitami, Hokkaido, to Sapporo, where they are residing at Kita 1-jo, Higashi 9-Chome.

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## BIRTHS

- NOSS.** A son, Charles Geissinger, was born to Rev. and Mrs. G. S. Noss (ERC) of Aomori, on July 9, 1937, in New York, New York.

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## MARRIAGES

- GARRARD - GANDIER.** Mr. M. H. Garrard and Miss Gean Gandier, both of the Japan Evangelistic Band, were married in the Union Church, Kobe, on November 1, and are now living at 63 Itakuracho, Koyama, Kami Kyoku, Kyoto Shi.
- WILLIAMS - RICHARDSON.** Mr. F. T. Williams and Miss Helen Richardson both of the Japan Evangelistic Band, were married in Akashi on November 2, and are now living at Sunrise Home, Okuradani, Akashi.
- WOODSWORTH - ROSS.** Mr. Kenneth Woodsworth, son of Dr. and Mrs. H.

**F. Woodsworth (UCC)** of Kwansei Gakuin was married to Miss Jean Ross of Toronto the latter part of December.

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## DEATHS

**CURTIS.** Mrs. Frederick S. Curtis (PN—retired) died at her home in New Haven, Conn., on July 5, 1937, after an accident which she sustained some time before while in Florida. Mrs. Curtis was Helen Munro Pierson, daughter of the late Rev. Dr. Arthur T. Pierson, well-known author, Bible teacher and preacher. She was born on August 9, 1861 in Binghamton, New York, graduated from Michigan Seminary, Kalamazoo in 1880, was married to the Rev. Frederick S. Curtis and came to Japan in 1887. After serving for forty years in Hiroshima, Chosen, and Shimono-seki, Mr. and Mrs. Curtis were retired in 1928, after which time they made their home in the United States.

**NICODEMUS.** Mr. Fred B. Nicodemus (ERC) who, on account of ill health, retired in the fall of 1936, died at his home in Pilgrim Place, Claremont, California, on September 23, 1937. Mr. and Mrs. Nicodemus came to Japan in 1909. Under contract with the Y.M.C.A. Mr. Nicodemus taught for two years in Government schools in Osaka and for five years in Tai-hoku, Formosa. On July 1, 1916, he joined the Japan Mission of the Reformed Church in the United States and became a teacher in North Japan College (Tohoku Gakuin), Sendai, which position he held until he retired. He is survived by his widow and two sons.

**PETEE.** Mrs. James H. Petee (ABCFM-retired) died at Decatur, Illinois, on August 26, 1937. She was a missionary in Japan from 1878 to 1920.

**SEYMOUR.** Miss Helen Seymour died in Washington, D.C. on October 26, 1937. She was for several years a volunteer teacher at Doshisha Girls' School, Kyoto.

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## MISCELLANEOUS

**BACH.** Austin Bach, son of Rev. and Mrs. D. G. M. Bach (ULC) of Kumamoto, left for Denmark on November 21, via Siberia.

**BEAVEN.** Dr. and Mrs. Arthur W. Beaven and their daughter of Rochester, New York, sailed on December 2, after a short visit in Japan on their way home from the Ecumenical Conference. Dr. Beaven is president of the Colgate-Rochester Divinity School.

**BRUNER.** Mr. and Mrs. Glen W. Bruner of the American consular service have been moved from Nagasaki to Tokyo for language study. Mr. and



Mrs. Bruner were for several years members of the Methodist Episcopal Mission at work in Chinzei Gakuin in Nagasaki.

DE CAMP. Rev. E. O. DeCamp, a new recruit to the Korea Mission of the Presbyterian Church in the U.S.A. (PN) has been assigned to study the Japanese language in Tokyo at the School of Japanese Language and Culture. Mr. DeCamp is residing at the Tokyo City Y.M.C.A.

LONDON. Miss Matilda H. London (PN) after thirty years of service in Japan at Joshi Gakuin, Tokyo, was retired from active service on August 1, 1937. Miss London is making her home at 5123 Wayne St., Germantown, Philadelphia, Pa.

NICODEMUS. Mrs. Fred B. Nicodemus (ERC—Retired) is living with Mrs. Roy Smith at 2400 Dwight Way, Berkeley, California.

PIERCY. Rev. H. G. Piercy (CMS), who returned to England on furlough a year ago, has resigned from the Mission for unavoidable reasons and has accepted a curacy at Portchester, Hampshire.

SPEER. Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. (PN) was retired in September, 1937 upon attaining the age of seventy years. Throughout a long period of forty-six years of service Dr. Speer has maintained active leadership not only in his own communion but in the whole Christian world as well.

STIREWALT. Dr. and Mrs. A. J. Stirewalt (ULC) who expected to sail for Japan on October 18, have been compelled to postpone departure due to a serious accident to Mrs. Stirewalt. Her hip has been broken. Latest reports indicate that the fracture is healing satisfactorily.

THORLAKSSON. Erik Thorlaksson, son of Rev. and Mrs. S. O. Thorlaksson (ULC) of Kobe sailed on September 30 for school in Tacoma, Washington.